

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN a recently published volume, *The Glory of the Father* (Mowbray; 8s. 6d. net), the Rev. H. Leonard Pass, M.A., B.D., Canon of Chichester Cathedral, offers a study, theological and devotional, in St. John 13-17. The study does not require for its appreciation the mind of the trained theologian or Biblical expert. It is based upon a conservative view of the authenticity of these chapters. It contains a new translation of them, couched in dialogue form, and having regard to the Aramaic which must lie in some sense behind the Greek.

A good example of the tone and quality of the book is provided by the exposition of 14^{5, 6} ('The Way, the Truth, and the Life'). 'THOMAS: Master, we do not know whither you are going; how then can we know the way? JESUS: It is I that am the way, and the truth, and the life: no man cometh unto the Father, but by me.' Truly the answer of Jesus to the question with which Thomas broke into His discourse is one of the most profound and most enlightening of the sayings attributed to Him and at the same time one of the most difficult to comprehend.

Observe, in the first instance, that Jesus' use of the personal pronoun is emphatic: 'It is I that am the way.' Jesus is not merely a guide or example, He is something far more. He has not come into the world merely to indicate the path of righteousness, or to present the ideal of a human life; He is Himself the Way, the link between the

human and the divine. And because this is so, He is the only Way: no man cometh unto the Father but by Him. Union with the Father can only be effected by union with Himself.

As Dr. H. B. Swete has expressed it, 'Across the infinite gulf which parts the human from the Divine, the creature from the Creator, the sinner from the Holy One, Jesus has thrown a permanent Way in His own Incarnate Life and Death. By that Way He Himself passed into the Presence of God; by the same Way will pass all who come to God through Him. He goes to the Father in right of His Sonship, His sinless obedience, His fulfilment of all righteousness; His disciples go in virtue of their union with Him; He is their Way, as He was His own.'

But Jesus claims to be even more than the Way; He is also the Truth and the Life. This is verifiable in Christian experience. Those who have accepted Him as the living Way have discovered Him to be the Truth, and those who have experienced Him both as the Way and the Truth have realized in themselves His promise, that He would be Himself their Life. It is no abstract and impersonal Absolute that the Christian reaches in his quest of truth, but the living and energizing mind of God, who in the fulness of the time became Incarnate.

To quote Dr. H. B. Swete again, 'He is the Way which leads through the Truth to the Life. Or

reversing the order, as we may, He is the Life which is the Truth, and being the Life and the Truth, He is also the Way. The three cannot be separated in our experience. As we live the Life, we know the Truth, and advance on the Way; as we follow the Way, we learn the Truth and are filled with the Life.'

Perhaps we could not do better than end this Note by quoting the beautiful Collect attributed to Erasmus: 'O Lord Jesus Christ, Who art the Way, the Truth, and the Life, we pray Thee suffer us not to stray from Thee, Who art the Way, nor to distrust Thee, Who art the Truth, nor to rest in any other thing than Thee, Who art the Life. Teach us by Thy Holy Spirit what to believe, what to do, and wherein to take our rest. For Thine own name's sake we ask it. Amen.'

The physical science of to-day, as is generally known, has shown itself more friendly to a spiritual view of the world than was the case formerly. So we are not surprised when the physicist ventures into the fields of philosophy and theology. Indeed, we have almost come to expect it.

The publication, therefore, of a new book by Sir Arthur EDDINGTON is of interest to theological as well as to scientific readers. The title of this book is *New Pathways in Science* (Cambridge University Press; 10s. 6d. net), and in it we find the latest results of his studies in modern science together with some discussion of the philosophical conclusions to which he believes these studies lead.

The bulk of the book, it is only fair to warn the intending reader, is severely scientific and makes on the whole pretty stiff reading, though it is written with all Sir Arthur's great lucidity and charm. It deals with the problems which arise in sub-atomic physics, particularly the Principle of Indeterminacy and the quantum theory. Passing to astronomy it treats of cosmic clouds and nebulae and the expanding universe. Then we have two

really difficult chapters on the constants of Nature and the theory of groups.

From the philosophical and theological point of view the most interesting chapter is that in which EDDINGTON replies to his critics and defends his view of what is implied in the overthrow of physical determinism. Of this some brief account may be given.

All modern physicists are agreed that the law of causality cannot be empirically verified. In the sphere of large scale phenomena, the macroscopic world, linkages of cause and effect can be easily traced, and neither EDDINGTON nor any other sensible man casts any doubt upon the reality of these linkages. But in the microscopic world, where we deal with atoms and electrons, physicists find it impossible to trace causal connexions with any certainty. In particular the location and speed of the electron are wrapped up in a fog which physics finds it impossible to penetrate. There is a residuum of uncertainty which cannot be got rid of by any contrivance. All that can be done is to take account of this uncertainty and to work out the average result on a statistical basis. Where myriads of atoms are concerned, as is the case in all macroscopic phenomena, the average result is for all practical purposes correct, and may be made the basis of a so-called law of Nature.

What conclusion is to be drawn from this? Here a decided cleavage of opinion emerges. Some scientists continue to affirm with unabated confidence the principle of determinism, declaring that whether we can trace causal connexions or not they are there, and hold everything in their grip down to the tiniest atom. Sir Arthur EDDINGTON and those who think with him, and Einstein admits that they are the majority of physicists, reply that that is an assumption which should not be made, as it cannot be verified. The determinist says, 'How dare you deny the principle of causality? You are not omniscient. You are basing your argument on your own ignorance.' EDDINGTON replies, 'How dare you affirm the principle? It is you who are presumptuous in making affirmations

which go clean beyond the evidence. You speak as if the whole secret of nature lay open before you.'

Each side, in a word, accuses the other of unwarranted dogmatism. EDDINGTON is anxious to make clear that his position is rather of suspense of judgment and of a refusal to speak in terms of dogmatic determinism. It may be given in his own words. 'Firstly, it is not suggested that determinism has been disproved. What we assert is that physical science is no longer based on determinism. Is it difficult to grasp this distinction? If I were asked whether astronomy has disproved the doctrine that "the moon is made of green cheese," I might have some difficulty in finding really conclusive evidence; but I could say unhesitatingly that the doctrine is not the basis of present-day selenography. Secondly, the denial of determinism, or, as it is often called, "the law of causality," does not mean that it is denied that effects may proceed from causes. The common regular association of cause and effect is a matter of experience; the law of causality is an extreme generalisation suggested by this experience. Such generalisations are always risky. To suppose that in doubting the generalisation we are denying the experience is like supposing that a person who doubts Newton's (or Einstein's) law of gravitation denies that apples fall to the ground. Thirdly, the admission of indeterminism in the physical universe does not immediately clear up all the difficulties—not even all the physical difficulties—connected with Free Will. But it so far modifies the problem that the door is not barred and bolted for a solution less repugnant to our deepest intuitions than that which has hitherto seemed to be forced upon us.'

The negative character of this conclusion should be carefully noted. There is no question of science 'proving' religion or human free will. 'The bearing of physical science on religion is that the scientist has from time to time assumed the duty of signalman and set up warnings of danger—not always unwisely. If I interpret the present situation rightly, a main-line signal which had been standing at danger has now been lowered. But

nothing much is going to happen unless there is an engine.'

'Nothing much is going to happen unless there is an engine.' These words might well have been printed in italics or block capitals. They are a challenge to the individual Christian and to the Church. They are a very necessary reminder that the power of religion must be sought elsewhere than in the realm of natural science. There is a tendency in religious quarters to hail some pronouncement of science as if it were a new gospel. It should be clearly understood that science may hinder but can never generate religious belief. What present-day science is doing, according to EDDINGTON and those who think with him, is to say, 'We stand clear. If you have spiritual energy, forge ahead.' That is all that EDDINGTON, speaking as a scientist, is competent to say.

There is, of course, much more that he can say as a man. At the beginning of his book he whimsically describes the scientific observer as a purblind creature, stripped of all his organs of sense except for one eye, or part of an eye, which just enables him to decipher a pointer reading, sensations of all other kinds having no significance for him. But these have to be taken into account, and in his epilogue EDDINGTON takes some account of them. For him the ultimate significance of the world and man is that man can ask questions about his world with a feeling for truth and a consciousness of right. 'What is the ultimate truth about ourselves? Various answers suggest themselves. We are a bit of stellar matter gone wrong. We are physical machinery-puppets that strut and talk and laugh and die as the hand of time pulls the strings beneath. But there is one elementary inescapable answer. *We are that which asks the question.* Whatever else there may be in our nature, responsibility towards truth is one of its attributes.'

It is in looking into our own nature that we first discover the failure of the physical universe to be co-extensive with our experience of reality. 'The "something to which truth matters" must surely

have a place in reality whatever definition of reality we may adopt. In our own nature, or through the contact of our consciousness with a nature transcending ours, there are other things that claim the same kind of recognition—a sense of beauty, of morality, and finally at the root of all spiritual religion an experience which we describe as the presence of God. In suggesting that these things constitute a spiritual world I am not trying to substantialise them or objectify them—to make them out other than we find them to be in our experience of them. But I would say that when from the human heart perplexed with the mystery of existence the cry goes up, "What is it all about?" it is no true answer to look only at that part of experience which comes to us through certain sensory organs and reply: "It is about atoms and chaos; it is about a universe of fiery globes rolling on to impending doom; it is about tensors and non-commutative algebra." Rather it is about a spirit in which truth has its shrine, with potentialities of self-fulfilment in its response to beauty and right. Shall I not also add that even as light and colour and sound come into our minds at the prompting of a world beyond, so these other stirrings of conscience come from something which, whether we describe it as beyond or deep within ourselves, is greater than our own personality.'

'It is the essence of religion that it presents this side of experience as a matter of everyday life. To live in it, we have to grasp it in the form of familiar recognition and not as a series of abstract scientific statements. The man who commonly spoke of his ordinary surroundings in scientific language would be insufferable. If God means anything to our daily lives, I do not think we should feel any disloyalty to truth in speaking and thinking of Him unscientifically, any more than in speaking and thinking unscientifically of our human companions.'

In *The Church and Society*, by Dr. F. Ernest JOHNSON (Abingdon Press; \$1.50), there is a frank and vigorous description of the criticisms that are

levelled at the Church on the score of its social policy—or the lack of it—from different quarters. It should be stated that the aim of Dr. JOHNSON'S book is to present the elements of a social philosophy for organized Christianity, in order to stimulate more critical thinking on the important issues that are raised by the facts of social life.

There are three directions from which shafts are discharged at the Church. There is first the radical indictment. The Church is helpless as a social force because it is too deeply embedded in the economic fabric of a social system that is now disintegrating. It is bound up with the fortunes of the privileged classes who are to be shorn of their privileges in the near future. Protestantism is a first cousin to Capitalism, which is leading an increasingly precarious life. Institutionally, the Church has given hostages to an admittedly unchristian order. The revolutionary elements in Christianity have been smothered. The fierce words of the Magnificat,

He hath put down the mighty from their seats
And hath exalted them of low degree,

are sung in an innocuous setting.

Moreover, the Church has a moral code which is constructed so as to preserve the economic *status quo*. It protects property with religious sanctions while it admonishes the half-crushed debtor class to pay its debts. Not only so but the whole trend of the times is away from individualist morality, which the Church has emphasized with its code of resignation and obedience to the powers that be. Men are conceiving of social progress in terms of justice, a demand for fundamental rights. Gandhi and Communism in different ways are expressing Christian ideals, while the Church is travelling another road. Revolutionary Christianity, less and less at home in the Church, is finding its friends among the unbaptized agencies of modern life. The ethic of Christianity and the prevailing ethic of Capitalist society are in irreconcilable opposition.

Professor Coe, for example, the well-known authority on religious education, has become con-

vinced of the impotence of the Church because of the control exercised over it by property and privilege. 'Christianity will not,' he says, 'and cannot live a vigorous life while it clings to its present self-contradiction. If its aspiration for a just society upon earth is valid, its accommodation to Capitalism cannot be valid; it is infidelity and unfaith. One or the other of these two—Christianity's belief in a Christlike society and its acquiescence in the ethics of Capitalism—must yield.'

The aim of this indictment is that Christianity has ceased to be apostolic or primitive. It is a decadent form of a once potent faith. And one serious result of this has been its attitude to the rich. A Church which is constantly asking for money is in no strategic position to criticise the sources from which it comes. The givers may not lay down conditions. The minister may not 'soft-pedal' his message. But there is an implicit, unofficial 'gentlemen's' agreement in the whole situation. The possessing elements make their demands known, sometimes gently and sometimes not so gently. And the Church is not very well able to assert its independence.

In the second place there is the criticism of the conservatives. The patent lack of vitality in organized religion is due, they aver, to the loss of emphasis on personal religion. The failure of revival in the Church is due to worldliness and lack of emphasis on individual conversion. The so-called 'social gospel' has turned men's attention away from spiritual things. Humanitarianism has become humanism, with its religious barrenness. Christianity, says Dean Inge, 'is a religion of spiritual redemption, not of social reform. Christ cared very little for the paraphernalia of life. He lived on a higher plane, in the conscious presence of His Father in Heaven.'

It is safe to say that, generally speaking, conservatism in religion and in a social theory go together. The present social system, according to the conservative, is the result of Providential ordering. The doctrine of *laissez faire* has been underpinned by a traditional theology, which has

gone hand in hand with the idea of religion as a private concern, remote from the collective affairs of mankind. Emphasis is laid on individual regeneration. Religion is a subtle change of heart, and has nothing directly to do with economics or social problems.

There is, however, a third position which is totally different from the two already mentioned. It is occupied by men who are theologically conservative but often socially radical. They are apocalyptists who conceive the Kingdom of God in exclusively, or prevailing, supernatural terms. It comes only by God's will. This is the view of Barth and the 'theology of crisis.' Barth's theological position is well known. It is not so widely recognized that he is a stout social democrat. But his democracy, his social radicalism, is the direct result of his transcendental theology, and by no means due to any idea of a 'social gospel.'

Indeed the 'social gospel' of the usual type is anathema to the Barthian. It is sentimental, humanistic, and unchristian. It is simply a 'compensation' for the loss of a substantive religious faith. Yet the Barthian movement has been led largely by socialists. And this is quite intelligible. For the very nature of faith as conceived by this group of thinkers makes a revolutionary programme readily possible. Only it does not come from our social enthusiasms. It is a supernatural act. 'In the last analysis,' a Barthian would say, 'we must stand aside and watch God work.' There is a curious affinity between Marx and Barth. If we can imagine Marx's theory of history made religious, that would be Barthianism. Marx was an atheistical Calvinist. And Barthians are quite consistent in standing aside to watch the sovereign Will work out its purpose in accordance with the Christian ethic.

Summing up, Dr. JOHNSON admits that all three criticisms, the radical, the conservative, and the apocalyptic, embody a truth. The truth they all express is the defectiveness of the Church at the present time. And he offers three reasons for this. One is the fact that Protestantism is split up into

so many sects. This has made anything in the nature of a general consensus impossible, and has impeded intellectual and moral growth all along the line. Another reason is the influence of the laity. The Protestant principle of the 'priesthood of all believers' requires that all the members of a Christian fellowship must have a say in its declarations of faith and policy. And in this matter of

social reform the laity is far behind the clergy. And, finally, the slowness of the churches in pressing their social doctrine is a direct result of the impact upon them of an increasingly complex and unwieldy social order. The great values of historic Christianity were formalized under very simple conditions of life. It is very different to-day.

A Jubilee Sermon.

BY PRINCIPAL W. F. LOFTHOUSE, D.D., HANDSWORTH COLLEGE, BIRMINGHAM.

'Give the king thy judgements, O God.'—Ps 72¹.

FORTY-EIGHT years ago all the prestige and wealth of the Empire and all the pomp and circumstance of the proudest nations in the world were assembled in London to offer their thanks for the blessings which had marked the fifty years of the reign of Queen Victoria. Ten years later the Imperial pageantry was repeated; and before the captains and kings had departed they had witnessed the tokens, as it seemed, of abiding prosperity and strength. Now, the great and honoured in our country and in our commonwealth of nations gather to join our King and his family in a tribute of gratitude no less reverent and fervent. But they gather in a changed world. The assured and peaceful supremacy which then seemed God's best gift to the country has vanished as completely as that connexion of the royal houses of Europe among themselves which held the dynasties together almost as one great family. Before the shouts of the second jubilee had sunk into silence, the first murmurs of war in South Africa were breaking in on startled ears; and in another twenty years the roar of guns was heard in three continents and their terrible explosions shook the world. The old stability and order had gone. Sceptre and crown were falling. Ancient loyalties were flung aside like useless lumber. Of all the thrones which then seemed likely to stand so firm, only one has maintained its ancient state, the throne whose present occupant, surrounded by the confidence, the gratitude, and the affection of his people, renders homage to-day to the King of kings for the judgments which have been bestowed upon him.

On such a day, the language of humble gratitude

would suit ill with national boastfulness or pride. Yet we may reflect that our own history furnishes an example of steady growth unobserved elsewhere. Its music has not been that of drum and trumpet's din; but rather of

The continuity, the long slow slope
And vast curves of the gradual violin.

Burke's words were not extravagant when he spoke of our liberty as carrying 'an imposing and majestic aspect. It has a pedigree and illustrating ancestors. It has its bearing and ensigns armorial. It has its gallery of portraits; its monumental inscriptions; its records, evidences, and titles.' Historians and philosophers may assign ample and varied causes for this slow and unbroken broadening down from precedent to precedent. We are an island people, dwelling in a fortress (to quote Shakespeare's majestic words) 'built by Nature for herself against infection and the hand of war.' Our race is mixed of Celt and Saxon, Norman and Dane. We have had that within us which has made of us a nation of shopkeepers. We have been forced to seek our fortunes overseas; and our ships have carried, not only our men-at-arms, but our merchant adventurers, our explorers and our emigrants. We have had our vision of the better world, and the noblest poetry of mankind is enshrined in the tongue that Shakespeare spoke, and Milton. In spite of all the oppressor's wrong, the proud man's contumely, there has lived in us a sense of justice and fairplay; a fellow-feeling for the weak, a hatred of tyranny and pride, and, with all this, in every age, a certain deep responsiveness to religion. No Bernard or

Francis, no Luther or Calvin, has been born within our coasts ; but Bede and Wyclif and Latimer, Cromwell and Fox, Bunyan and Wesley and Newman are names which will never die ; not because of the nobility of the men who bore them only, but because the heart of England answered to their call, and because their words, once spoken, have not perished from our memories, but are powerful within our hearts to-day.

All this might seem out of place here, for it is the twenty-five years of the King's reign, and not the glories of the nation, that we celebrate, were it not that these very qualities which we call right English are seen conspicuously in the King himself—the adventurous love of the sea, the practical wisdom of the man of affairs, the quick sympathy for sorrow and misfortune, the gleams of vision in his public utterances, his genuine interest in every aspect, grave or gay, of the life of the people, and his profound sense of the majesty of the will and the mercy of God. In these twenty-five years of his reign, and even before, he has shown abilities of such an order that he could have fulfilled almost any career. If he had chosen to follow the sea, he would have reached high command in the Navy ; if the more tortuous calling of the politician, he would have found his way to office and power ; if he had chosen to be a reformer or a public servant, his name would have gone down to posterity with the gratitude of mankind. But it is the irony of royalty in these days that the King must occupy a less conspicuous rôle than his subjects. If he can do no wrong, he is not allowed to do right. Others must make laws, decide on policy, formulate legal decisions. Theirs is the praise, and theirs the blame. For the most part, the King is above criticism, and rightly so. Yet there have been occasions, even from the very beginning of his reign, when he has had to make a great and far-reaching decision ; and then, as at other times, he has shown a sound sense of political realities which has done more than most people suspect in the cause of the nation's well-being. On the other hand, in the region that is peculiarly his own, the place of the people's hopes and fears, interests and griefs and joys, he has been all that a king could be. In the War his ceaseless activities were worth more than whole battalions. Not only in the War, but in the troubled years of peace, before as well as after that terrible period, his comprehensive sympathy, his personal courage, his untiring energy, even in the face of ill-health, and his power of entering into personal relations with his people, and above all his deep and intimate appreciation of the power of

religious faith which has always been in truth one of the most characteristic English traits, have lifted him into a place none other has ever occupied. He and his family with him have lived close to the English heart. For the English character is not of to-day or yesterday. It has been forged by the fateful blows of centuries ; battered with the shocks of doom. What we call England, the great mass of Englishmen, stretches back to the days of Elizabeth, or even of the first William. In this sense, we may rightly think of the King as one of the greatest of Englishmen. For in him all that is best in England finds what it can understand and admire and revere. Of him it can be said, as one great Englishman said of another, that his heart the lowliest duties on itself did lay.

Men of the most varied characters have sat on our English throne ; men in whom pride and humility, self-assertion and devotion to their country have been strangely mingled. Few have been without some element of greatness ; many would have played a notable part on any stage of the world's historic drama. And were we to suppose that they could return to this national celebration of ours to-day, in some ghostly pageant and procession of their own—Richard of the Lion Heart, Harry of Monmouth and Agincourt, Elizabeth the virgin bride of her awaking and intrepid nation, William of Orange, inscrutable, indomitable, yet resolute in his loyalty to the new tasks and new place of monarchy in his day, or Victoria, wedding her high sense of the sovereign's authority, through long and lonely years, to her woman's care for the heart of the people she so dearly loved, they would approve their descendant as one who was worthy of their best. And let us, to that august company, join others, no less honoured in our annals—Wyclif, who first gave the common people the word of God ; Cranmer, who shaped their worship in his stately English ; Cromwell, loved and hated with equal fervour, yet building better than he knew ; John Howard and William Wilberforce, Henry Lawrence and Charles Gordon, Edmund Spenser and Robert Browning ; heroes of the sword or the pen, statesmen or bards ; they too would recognize one, in the centre of the nation's prayers and rejoicings, who shared their ideals, honoured their conception of duty, and longed that amid all the succession of great events, their country might be mightier still, in proud submission, dignified obedience, and the subordination of the heart to the eternal laws of justice and truth, mercy and peace.

No period of a quarter of a century has been

more fateful in the annals of our country than this which has just ended. While we thank God for all the gifts of the reign whose Jubilee we celebrate to-day, we do not forget the dark passions of rancour and hate which the War has aroused, the calumny and hypocrisy of unworthy Englishmen which disgraced the men who gladly went forth, like swimmers into cleanness leaping, to lay down their lives.

We do not forget the party strife, the intrigue and selfishness which darkened the years before the War and after it; the ruthlessness of vengeance which joined in dictating a treaty that all of us to-day regret and deplore; the commercial greed which, making haste to be rich, dragged us first into industrial strife and then into enforced idleness. Happy are we if we can learn the lesson of such sin and its inevitable penalty. Nor can we forget the dreadful losses of the War. There is not a town, there is not a hamlet, where praises are lifted to God to-day, but hard by the sanctuary is the sad memorial of those who went away and came not back; who should be now our leaders in thought and action and high endeavour, but whose bones are laid in France and Flanders or beneath the parching sands of the East; mown down in their thousands by the horrible brutality of death-dealing machines, or wasting away in wounds and pitiless disease, swept from us, yet, thank God, not forgotten. Would that they could point us to a comfort that the world cannot know and a peace that the world cannot give. Surely their death has not been in vain. True, their high hopes have not been fulfilled. The world is not yet safe for the people's rule. The blessings that the War should have gained have been lost in the peace. Yet they live still in our memory; they rebuke our feeble wills, our timorous prognostications, our selfish designs. And their example has not been wholly wasted. Endurance, faith, and generosity there have been, in these confused post-war years. We have tried to do justice to Ireland and to India; we have tried, with whatever bungling, to make amends to the unemployed; we have proclaimed our faith in the League of Nations; we have led its crusade against opium and the traffic in human flesh; we have tried to curb the passion for gambling and to give decent homes to the people; and now we are to celebrate this great thanksgiving with a fund which in the providence of God will bring new hope to the youth of our land; which will train our children to be better and nobler men and women than their parents; and the world looks to us, unworthy as we may be, to

lead it in the ways of peace and good-will for the coming years.

'Give the king thy judgements, O God.' That was our prayer twenty-five years ago. That was the prayer uttered by the young sovereign himself. And it has not failed of an answer. The judgments and statutes of the Lord! In the Old Testament illumined by Him who reigned from the Cross, is the true *Eikon Basilike*, the true image of royalty. 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Justice, to secure for every man that which shall fit him to play his true part as a citizen and a comrade in his society; mercy, to bind each man (for such is the real meaning of that exalted word) in the sacred ties of fellowship, of mutual duties and rights with his fellow-men and with his Maker; and reverence, which bids us humble ourselves beneath the mighty hand of God, and look to Him alone for all true happiness and wealth.

Such must be the burden of our thanksgiving; that amidst all the twisted aims and mistaken policies of the times, in spite of all the madness of selfish desires and the paralysing designs of fear, we have not wholly turned away from the ancient sacrifice and the unchanging covenant. If we plume ourselves less on the name of an old and haughty nation, proud in arms, we seek to proclaim deliverance to the captives and recovery of sight to the blind. For if there is one sure lesson of history, and especially of the history of this latest age, it is that no vaulting ambition, no raising of barriers between the trade and the intercourse of nations, can give us the blessings which God Himself waits to bestow. It is not the *Grand Monarque* or the self-confident All-Highest who will inherit the earth, nor they who, execrating their memory, are fain to copy their example and obey their precepts. 'He hath put down the mighty from their seats and hath exalted the humble and meek.' 'The earth is the Lord's and the fulness thereof.'

To-day, for a brief moment, as it were, we pause on this bank and shoal of time. We lift our voices in praise. We rejoice that hitherto the Lord hath helped us. Yet we know that even now there are dreadful possibilities in front of us. The haggard nations are still piling the faggots, hour by doomsful hour. Some chance shot, some rash word, may at any moment cause the fatal crisis. The despotic state has replaced the autocratic monarch. Over great spaces of the world freedom of action and

speech, of imagination and thought and worship, is perishing from among men. With us, by the mercy of Heaven, it is yet alive. Our ancient throne, encircled to-day with a nation's gratitude, is the sign and seal of that freedom. And we owe it to the peoples of the earth, not only to be its saviour for ourselves, but to be its trustee for them. We shall preserve it if the words that rise to our lips to-day remain enshrined in our hearts. Let us resolve that in all our dealings, as between nation and nation, so between man and man, we will be true to the high dictates of mercy, equity, and peace.

Let us be guided by those domestic virtues which are learnt at the domestic hearth, which are made sacred by the dearest intimacies of life, and which we most admire in him whom we unite to honour this day: 'pure religion breathing household laws.' Let us lift up our eyes to Him in whose redeeming love to our human race there is no more nation or class or caste, neither Jew nor Greek, slave or free, savage or civilized. Then shall justice flow down as a mighty stream, and 'the mountains shall bring peace to the people, and the hills, in righteousness.'

Things most certainly Believed.

VIII.

BY PRINCIPAL D. S. CAIRNS, D.D., CHURCH OF SCOTLAND COLLEGE, ABERDEEN.

I TAKE it that this title means in effect, 'What in the present immense confusion of belief are the really vital issues?' What are the truths which are most essential for vigorous and characteristic Christianity in our time and in all time; what, to use phrases familiar in Scotland, is the 'Substance of the Faith,' the 'Marrow of Modern Divinity?' It is quite possible to hold that the Christian revelation is an organic unity, and that therefore, in the end, we must believe all or nothing, and yet to be persuaded that there are such vital elements. In the human body one may lose a limb and yet make shift to live a full and vigorous human life, but if the brain or the heart fail it is another matter.

So in the present confusion of Faith there seem to me to be to-day two great issues above all at stake, and I shall endeavour in this article to state them as clearly and as briefly as possible.

1. The first of these is the existence and character of the Living God. I agree with Dr. James Black, in a former article of the series, that this is the central issue to-day. For this I take it there are two main reasons, apart from that permanent reluctance of the human heart to give up its own desires and ambitions and give itself wholly in obedience and in trust to Him who alone deserves to be Sovereign. These reasons are, first, the immense prestige of science and the endeavour to make it yield a final account of the universe; and,

second, the effects of the World War. A few words may be said of each of these causes.

(1) *Science and Secularism.*—With Science it is hardly necessary to say Faith has no quarrel whatever. It might just as well quarrel with mathematics, and now that the fundamental science of physics is disclosing its true nature in mathematical formulæ of ever-increasing abstruseness to the non-mathematical mind, and of ever-increasing lucidity to the true mathematician, this is likely to be ever more fully recognized.

But with the widespread belief that the scientific account of the universe is the final and complete account of it, Faith has a quarrel to the death. For, in the very nature of the case, by its refusal in that interpretation of the universe to take into account the whole realm of values and qualities and moral validities, save in so far as they are subjective human experiences, and thus material for the science of psychology, science refuses to regard the universe as a purposive system created and controlled by a Personal Will. It does not, of course, deny this. It simply says, 'This is beyond my sounding line.' Thus if we take science and make it, what it never claims to be, a philosophy, we are committed to the view that the world is a great impersonal system.

This is the fundamental fallacy that underlies the world-wide secularizing of human thought

which has accompanied the world-wide spread of science. Scientific teaching backed by national schemes of education has leavened the whole civilized world, West and East. It seems to have been more widely taught and more efficiently popularized than religion in spite of all the pulpits and schools and presses of Christendom, and in its wake there has come a half-baked popular philosophy which has leavened and is leavening the masses as secularism. Faith, it holds, is all 'wishful thinking' and superstition, and God 'a devout imagination.'

(2) *The Effect of the World War.*—This gradual advance of the secular view of the world has been enormously reinforced by the War. It must be remembered that between 1914 and 1918 a large proportion of the youth and manhood of the greater part of the civilized world was through the Base Camps or in the line. Ten millions of them gave their lives. No one who lived and worked among them then can have been much surprised at the result. They will remember that the great religious question that was up in the religious discussions in the huts was, 'How can I believe in God when a hell like this is going on?' Few of these men knew anything of the history that went before the War which made the War a witness to the judgments of God rather than a disproof of His existence. The survivors of these men are now in middle age. Many of them are writing our novels and poems, or teaching in our universities and carrying on our journalism, and many more are buying and reading the literature produced by these others."

The women, too, had their own bitter experiences in munition factories and in the long drawn-out agony of waiting and, later on, in loneliness. Some of these women and men, like Miss Brittain and Mr. P'Anson Fausset, have given eloquent voice to the rest. The autobiographies which they have written are indispensable for the understanding of the religious thought of our time. The mind of our age is not hard to understand to any one who knew the Base Camps of 1914-1918. It finds it hard to believe in the living God, and, of course, along with this there has gone disbelief in all that follows from that faith, belief in the living Providence of the Father, in prayer as anything but meditation, and in the life to come. In a mathematical and mechanical world governed by unconscious and unmoral forces these become pathetic irrelevancies.

I remember before the War once asking Principal Denney if he did not think that the really vital issues to-day lay in this region, in the fundamental truths about God and Providence and Prayer. No one, as all who remember him know, laid more

stress than he did on the specifically Christian ideas, but he replied with emphasis that that also was his conviction.

Now, if this be so, the stress of Christian thought and faith should be thrown into these issues. All who 'most surely believe them' should assuredly proclaim them. As a simple matter of fact there is no solution to the great problem set to every human being by the nature of things like the solution of revelation that all things were created and are formed by the Living God who is sovereign over Nature and history, Who is just and Who is gracious, and Who is creating and redeeming a world of spirits which will be worth keeping for ever and ever. Secularism and humanism are flimsy structures of thought compared with the faith of theism. It is certain that the human intelligence can never rest in any account of the great universe that declares that it has no purpose and therefore no permanent meaning at all.

I have been writing mainly of the fundamental issue at stake to-day in the world of the intelligentsia, the educated public mind, which is producing books and writing for journals and reviews, and which is reading these productions. I think that probably the majority of our younger writers of literature of distinction, though there are many fine exceptions, are either quite at sea on this matter of faith in the Living God or else have definitely discarded it. Some of these have done so with great and obvious reluctance. They are *animae naturaliter Christianae*. Of others, again, we can only say, 'Ephraim is joined to his idols. Let him alone!' It is surely a remarkable fact that while within the last decades men of science seem to have become much more sympathetic to religion, the literary class have drifted farther away from it than in the difficult Victorian time. I do not think that this is anything but a passing phase of thought, due especially to the post-war mentality and neurosis, for I do not think there is anything very formidable in its intellectual or moral texture, and nothing that is really new and important in its contribution to the permanent problem of human existence.

II. We come now to the second vital issue for the Christian mind. Unlike the other it is, I think, an issue within Christendom, though it relates to the essential nature of Christianity. But it is in the last resort, I believe, really an issue as to the nature of God, and is therefore intimately related to that which I have first mentioned. It turns on the personality of Jesus Christ. Was He simply the greatest of all interpreters of the mysterious world in which we live, arising out of humanity

and leading men up the mountain to the summit, or is that only a very partial explanation of Him? Was He a new Initiative of God Himself entering the world of Time? Was He only the greatest of the Prophets, or is He Saviour and Lord and without ambiguity or straining of the words 'The Son of God'? Was He a relative revelation of God which may one day be superseded, or is He the Final Revelation within which men may make ever new discoveries, inasmuch as it is inexhaustible?

In the former case we must make room for other revealers who shall supplement Christ. This in effect was the 'Liberal Christian' position of last generation. There was no more distinguished New Testament scholar than Bousset in the later years of the nineteenth century. Many of us are his debtors for new light on the New Testament. Yet I possess a book of his called *Das Wesen der Religion*. In it there is a remarkable chapter in which he considers how Christianity can be so stated that it shall win the modern world. He believes that that world may be brought to see the transcendent beauty and humanity of Jesus the Man. But for the Pauline version of Christianity with its ascription of Divinity to Jesus and its claim that He is the Saviour and Lord there is no future. Why? Because modern German civilization looks up to Goethe and Bismarck as its true leaders and exponents. It will never accept a version of Christianity too narrow to include these great men. So we must widen our Christianity. Did ever scholar deliver himself more perfectly into the hands of the ironic muse of history? The 'German Faith Movement' of to-day has set the fool's cap upon the Liberal Christian eclecticism by adding to the triad Jesus, Goethe, Bismarck, the less reputable figures of Odin and Thor!

Clearly there is no future for a type of Christianity of this accommodating kind in the turbulent world into which we are moving. The Church which holds it will be submerged in the all devouring State, whether that State call itself Communist or Fascist. And if the Church becomes simply a subservient instrument of nationalism, what can it do to promote the peace of the troubled earth? More and more does it become clear that the Christian Church is the one world-wide spiritual society which goes deep beneath the nations and can alone hold them together, and that the one faith which can sustain the Church in being is the faith that in Jesus Christ we have the one Lord and Saviour of all mankind, the Son of God.

'Liberal Christianity' of the humanitarian type has, I believe, for the time wrought itself out. I

do not mean that it has not yet many devoted and able adherents, or that it has not done and is still doing invaluable and lasting work in the ultimate struggle for a spiritual view of the world and for faith in the Living God and in humanitarian enterprise. One is thankful when any one of our modern poets or romance writers or journalists get so far as belief in God, in the soul and in the life to come. But it does not seem to me to have in it the power to win great masses of human beings or to have enough of the energy of life to dream even of winning the whole world, which with all their defects is still a note of the Catholic and Evangelical churches alike. What is the reason for this? Is it not that the difference in the conception and valuation of Christ runs up in the end to a difference in the conception of God?

On the humanitarian conception of Christ He is simply the greatest of the prophets. As has been said, He stands in front of the great universe and interprets it to us as the work of God. He tells us about Nature and history *sub specie aeternitatis*. He explains these mysteries by the energy of the faith within Him. But the God of whom He tells us is One who waits for men to find Him out. The God whom Christ reveals is the God who comes! He is the God who takes, and who keeps, a rich and generous *initiative* of Grace. This is the real secret of the power of the Cross. It is a great symbol of human heroism for the humanitarian, but a far more moving and greater symbol for him who sees in it above all the direct manifestation of Divine Grace. The God who thus comes is morally a greater being than the God who waits. Nor is He a God who does one transcendent act of Grace in His Son and then withdraws again into His heaven leaving us once more alone with Nature, with history, and with this single radiant focus of light shining over the dark waters of Time.

Were it so, then the resistless tides would carry us ever farther and farther away from that *annus mirabilis* of revelation. It is difficult enough to-day for the mere scientific historian to reconstruct the story of that manifestation. What will it be five thousand years hence, or ten thousand, or twenty thousand, while time is ever bearing mankind on into remoter and remoter distance? If, indeed, Christianity is a universal religion, surely it needs more even than the Cross! It needs the living, interpreting Spirit of God. The Spirit is the Divine Initiative maintained and carried through till the Divine purpose shall be realized and the Kingdom of God has come.

To sum up, therefore, the fundamental difference

between the two versions of the Christian faith is that the older version believes that God has done more for mankind, and is prepared to do more, than Liberal Christianity believes that He has done or ever will do. But since all religion that has its

roots in the Bible believes that God is always greater, better, and readier to help mankind than any one of us ever believes, the presumption of Faith must always cleave to the greater God, who is the God expressed by the Threefold Name.

Literature.

THE BIBLE AND THE GREEKS.

IN his recent book, *The Bible and the Greeks* (Hodder & Stoughton; 10s. 6d. net), Professor C. H. Dodd, D.D., of Manchester University, has made accessible to students of Theology and the New Testament a series of linguistic studies of very great value and importance. He modestly describes his work as studies 'from the notebooks of a student of the New Testament,' and offers them to fellow-students 'not without the hope that they may be of use to others who are interested in the thought of the Græco-Roman world in general.' The main theme of the book is the interaction of Hebrew and Greek thought in the centuries immediately before and after the time of Christ, as it is reflected in the Septuagint and in the Hermetic Literature. Part I. deals with the vocabulary of Hellenistic Judaism found in the Septuagint, and includes detailed discussions of such themes as the Names of God, the Law, Righteousness, Mercy and Truth, Sin and Atonement. Perhaps one would hardly expect to find a marked difference in the way in which Paul and the Fourth Evangelist use the term *λόγος*, and a reinforcement of the claim that Jewish elements prevail in the thought of the Fourth Gospel, but both these results follow from Professor Dodd's work. Especially welcome is the reprint of the scholarly article which Professor Dodd contributed a year or two ago to the 'Journal of Theological Studies' on *ἰλάσκεσθαι* and other allied words. His conclusion is that 'Hellenistic Judaism, as represented by the LXX, does not regard the cultus as a means of pacifying the displeasure of the Deity, but as a means of delivering man from sin, and it looks in the last resort to God Himself to perform that deliverance, thus evolving a meaning of *ἰλάσκεσθαι* strange to non-biblical Greek' (p. 93). He also says—and this opinion is less frequently quoted than the one already given—that the verb is used in the Septuagint as conveying 'the sense of per-

forming an act whereby guilt or defilement is removed.'

Part II. treats the subject of Hellenistic Judaism and the Hermetica. In important respects Professor Dodd's results supplement those of Reitzenstein and the late Walter Scott, for while these writers emphasize respectively the Egyptian and the Greek influences reflected in the Hermetic Writings, Professor Dodd concentrates on the Jewish affinities, and by a careful comparison with the Septuagint shows that the language and thought of the Old Testament have influenced the Hermetist. The Hermetist, he says, 'is indebted to Judaism, not only for the creation myth, which he derives from *Genesis*, but also for a part of the substance of his religious experience and teaching' (p. 200). The New Testament student will appreciate the importance of this conclusion, when he recalls the facility with which some commentators quote parallels between sayings in the first tractate of the Hermetic Corpus (*Poimandres*) and similar sayings in the Gospels. If Professor Dodd is right, it is no longer just to press these parallels to the detriment of the Gospel sayings, for in his considered opinion the parallels 'are explicable as the result of minds working under the same general influences' (p. 247). He believes that in the New Testament 'such influences are always secondary,' and that 'the regulative motive is that supplied by the originating impulse of Christianity itself.' If the reader of this review is interested in those ultimate problems which confront the New Testament student of to-day, he will see that this book is one he simply cannot afford to miss.

THE ETHICS OF POWER.

To readers of 'Mind,' 'Philosophy,' 'The Proceedings of the Aristotelian Society' or 'The Classical Quarterly,' the name of Philip Leon is not unfamiliar. They will not be surprised that he has published a work on moral philosophy—

The Ethics of Power (Allen & Unwin; 10s. 6d. net). Mr. Leon has two general criticisms to pass on most books on Ethics, and his own work on those two points is in sharp contrast. For one thing they are usually far too abstract; Mr. Leon's treatment is concrete, abounding in felicitous quotations from a wide range of general literature and everyday experience. For another thing they pose questions as to what is goodness. In Mr. Leon's view that is fruitless, the question that is at once really interesting and important is the problem of evil. Hence he gives his book the subtitle 'or The Problem of Evil.' It is a remarkable book. It is one of the most stimulating that we have read for some time. If here and there it is even provocative, that adds to the interest. It is written in almost breezy style, and if new terms have sometimes to be coined they are never pedantic but always self-explanatory and justifiable.

We can merely state Mr. Leon's main and central contention. Evil arises from egotism which he carefully and at some length distinguishes from egoism. Egotism takes manifold forms, some of which may resemble virtuous action, but it may be defined simply as lust of power. It is the negation of real morality the inspiration of which is love of Goodness. Very impressively Mr. Leon shows that the dangerous present state of the world, manifest in Nazi-ism but by no means confined to Germany, is due to this love and worship of power, in which destructiveness may be said to be inherent. Let us give a few of his own sentences. 'It is a commonplace that Man is now attaining power (for destruction as well as construction) greater than he has ever had before. But as his power increases so increases also his love of power, of power not as a means but as an end, as greatness or position. . . . Nothing is more likely than that the nations of the world will increasingly rather than decreasingly strive with each other for that position. . . . What shall stay the general destruction which undoubtedly threatens from the increasing lust for power stimulated by ever more numerous and facile temptations? If the fate of Sodom and Gomorrah is averted from the world this will only be because there are found sufficient lovers of righteousness, men who do not seek after greatness nor use its language, but from love of Goodness seek only to embody Goodness.'

IMMORTALITY.

Surely it is with considerable hesitancy that one adds a new book to the multitude of books on

Immortality. But apparently Dr. Frederick A. M. Spencer has not hesitated to do so. What must have given him confidence is his conviction that out of the various strands of thought furnished by the past a conception of the future life may be developed that shall include and be true to the essentials of the Christian revelation, and at the same time be in harmony with man's deepest intuitions and aspirations and with the relevant facts of science and history. Such a conception he offers as the culmination of his recent volume, *The Future Life* (Hamish Hamilton; 7s. 6d. net).

Those who are acquainted with Dr. Spencer's former works will expect to find here the fruits of wide reading and scholarly reflection, and they will not be disappointed. One admires in particular the steady progression of the argument as the advance is made through Hebrew searchings, Jewish imaginings, Gospel revelation, Apostolic beliefs, Greek speculations, Theological interpretations, and Psychic communications. A discussion of the belief in metempsychosis or reincarnation, pre-modern and modern, leads to a consideration of 'evolutionary immortality'; may not this belief, it is asked, bring the belief in a general resurrection into relation to the long evolution of man? Such an interpretation of the Christian hope has already been presented by the movement of Polish Messianism, particularly as expounded by Lutoslawski.

At this point Dr. Spencer returns to the record of Christian origins, where he finds a widely pervading suggestion that the salvation and spiritual development of individuals is bound up with and effected through the salvation and spiritual development of a community, whether nation or church or the human race as a whole. Of cardinal significance in this context is the resurrection of Christ. It is just here, however, that many who have travelled sympathetically with Dr. Spencer will be inclined to part company with him. For they will regard him as unduly literalist in his interpretation of the resurrection of Christ.

None the less one cannot but sympathize with his effort to maintain such an optimistic view of the future as this: 'Accepting the supreme Christian doctrine, that God is love, we infer that individuals are preserved through death for a continuance in the development of the good life. Now there are two strands of Christian belief in which this development is continued: first, belief in the transference of souls into a non-physical state at death; secondly, belief in the restoration of souls in a physical form into the physically conditioned community in which they were before. We have reasons for

thinking that there is truth in both these ancient modes of imagining the future life. . . . We have seen that they become naturally synthesized in the light of the concept of evolution, leading to the comprehensive notion of the progress of man, both collective and individual, both in physical bodies and in bodies that are not physical, towards an immortality that embraces and secures and enhances the values experienced in mortality.'

THE BOOK OF DANIEL.

In *Darius the Mede and the Four World Empires in the Book of Daniel*, by Professor H. H. Rowley (University of Wales Press Board, Cardiff; 12s. 6d. net), we have a clear, concise, and most interesting study of contemporary theories on this debatable subject. The author is already well known for his monographs on the Aramaic language and questions connected with the historicity of the Book of Daniel, and this new work does not fall one whit short in its scholarship and its excellent presentation of the subject. The primary purpose of the volume is to provide a critical analysis of the arguments that have been advanced in favour of the current views of various kinds, but the author has not hesitated to indicate the conclusions to which he has been forced. So far as Darius the Mede is concerned, he finds no way of reconciling the Book of Daniel with assured history; and in regard to the four empires, he believes that the identification with the Babylonian, Median, Persian, and Macedonian is the only one that accords with the data. It follows that the Book of Daniel cannot be a work of the sixth century B.C., but must be placed in the second. At the same time, he regards the Book as a unity, written by one author, owing to the common error spread throughout the whole of it, namely, the conception of a Median empire between the Neo-Babylonian and the Persian. In spite of its historical inaccuracy, he believes that the religious value of the Book is not weakened but strengthened. It is gratifying to have this view from one who knows the subject thoroughly. Many people suppose that the whole structure of the Christian faith rests on the case for the sixth-century origin of the Book, but their fears are certainly groundless. It is enough that the message enshrined is true to the heart of God. Few books have occasioned more discussion and disagreement than the Book of Daniel—the bibliography, a most important one, given by the author of the present work, contains about five hundred references—but we venture to say that nowhere has the subject been

treated with such thoroughness, sound reasoning, and outstanding scholarship as in this volume. It deserves a place in the library, not only of every Old Testament scholar, but of all interested in Biblical history.

MYSTICS.

Remembering the long and splendid annals of mysticism and the great names who have a place in them, it was with eagerness one opened *Modern Mystics*, by Sir Francis Younghusband, K.C.S.I., K.C.I.E. (Murray; 10s. 6d. net). But it was to be met by disappointment. The distinguished author reiterates his agreement with Bergson, 'that the great mystics gave us an indication of the direction in which the human race would evolve.' That is a terrifying prospect, if those here set before us are to be taken as indicative of the race that is to be. Those chosen from the East are all well known, and their fame is secure—Keshub Chender Sen, Ramakrishna, Vivekenanda and the Bab. But, with all their gifts, they are, somehow to an ordinary man, strained and unhealthy; and their religion out of drawing. Take Ramakrishna, a much bigger personality than one might gather from this sketch of him. And yet, surely, his propensity to fall into sudden trances, or such a fact as that for six months he masqueraded as a woman madly in love with Krishna, betokens abnormality which it is not desirable should become universalized.

And what is one to say of those chosen to represent the West—Thérèse de Lisieux from the Roman Communion, the authoress of the Golden Fountain from Protestantism, and the leaders of the Welsh Revival of 1904-05 as an instance of Mass Mysticism? The first has already been canonized amid perhaps unprecedented scenes of popular enthusiasm. Yet, as here represented, she appears as a self-willed and disagreeable child, with a pathetically distorted religion—an essentially vain soul—seeking to do some big thing, with 'I' far too prominent in thought and plan, although her final wish on her too early deathbed is both moving and noble. But compare her with Brother Lawrence, to whom in some ways she approximates, and how small she is! While as to the second, one does hope that this is not the subject of Miss Underhill's wonderful poem called 'A Portrait,' to which this life has some resemblance. For here, too, is a selfish nature, always self-absorbed, and this she still remains even in her religion and its ecstasies.

Sir Francis gives us some advice on how the average person might become a practical mystic.

The methods advocated, well enough so far as they go, seem vague and inchoate and much less likely to achieve real spiritual outcome than those practised by millions of plain folk day by day, who through them possess God, and walk with Him, and show Him in entire simplicity and unselfconsciousness to all with whom they mingle.

Books multiply on the 'present situation,' economic and religious. The latest is *You and I and Chaos: An Ultimatum*, by Mr. Charles Copeman (Allen & Unwin; 6s. net). The second part of the title does not need explanation. The first part means that the solution rests with individual men and women rather than with governments. The writer's main criticism of the present system is that it stands between man and an abundant life. This system (the capitalist) is the result of the religion of mammon. That religion must be replaced by a really effective Christianity, and the present capitalistic system must give way to a socialist, the chief feature of which will be that there will be equality of income. These are the chief features of a book, which is characterized by real religious idealism and intense moral fervour.

A book of a somewhat unusual character has been written by Canon W. J. Sparrow Simpson, *Religious Thought in France in the Nineteenth Century* (Allen & Unwin; 5s. net). It is unusual because we seldom think of religious thought in connexion with France at all! Yet there were Comte and Renan and Loisy, not to speak of Sabatier and Monod. The writer has taken a wide survey, beginning with the religion of Positivism and ending with a charming sketch of the literary men who were attracted to the Church. The most interesting chapters in the book are those on Loisy and Bergson, and any one wishing to know their intellectual position and history will find an intelligent account of them here. The book is a very delightful one to read, and, because of its unfamiliar theme, particularly informative.

For the securing of peace in the world there is a growing agreement that some form of collective action is essential. Pacifists approve this as a second-best and temporary measure. But there is a difference of opinion as to the form this collective action should take. Lord Davies advocates a strong 'police' force under the control of an international executive. Professor W. McDougall sug-

gests a Super Air Force. In *War: Its Curse and Cure* (Allen & Unwin; 4s. 6d. net) the Rev. Prebendary W. L. Grane rejects these expedients on account of the difficulties in the formation (personnel) and the control (by what authority?) of the force required. His solution is joint organized action against aggression between the leading nations. 'Each and all of them,' he quotes from Lord Bryce with approval, 'must join in coercing by their united strength any State which may disregard the obligations it has undertaken.' This opinion is enforced by a discussion of the evils of war and of the futility of the measures hitherto adopted for preventing its outbreak.

'Abailard, the true originator of the scholastic theology and the real founder of the University of Paris, has not hitherto been known to English readers in any treatise representative of his work as a theologian and philosopher.' In those words the Rev. J. Ramsay McCallum, M.A., Rector of Eversden, justifies his publication of *Abailard's Ethics* (Blackwell; 6s. net). The book consists of a translation of Abailard's *Scito Teipsum*, with an Introduction. The author is to be congratulated on a most felicitous translation, and thanked for a very interesting and lucid introduction. Abailard, as he shows, was a pioneer in the study of moral philosophy. With the faults of a pioneer he yet made a notable contribution which his own age was incapable of accepting or appreciating. Of special interest are such points as his finding the essence of sinfulness in *intentio* or motive, and his sharp criticism of some abuses of the contemporary penitential system. It is a little surprising that the bibliography does not mention some valuable expositions of the views of Abailard, such as Sidgwick's in his 'History of Ethics,' or Workman's in 'The Encyclopædia of Religion and Ethics.'

The Thirlwall and Gladstone Prize Essay for 1933, written by Mr. E. R. Taylor, B.A., has been expanded and published under the title *Methodism and Politics* (Cambridge University Press; 7s. 6d. net). While it will naturally be of special interest to Methodists, it may be cordially recommended to the attention of a much wider circle. It deals with a problem which has not hitherto received the consideration or even the notice it merits—how are the relationships between denominational religion and party politics in England to be explained? Before the end of last century it was, broadly speaking, true that Anglicans were mostly Conservative in politics, while Dissenters were the strength and substance

of Liberalism. How did this come about? That is the question Mr. Taylor sets out to answer. To find an answer he considers specially the history of Methodism during the sixty years 1791-1851. Methodism was, to begin with, Conservative, but by the end of the period had to a great extent become Liberal. The factors which produced this change of political thought are traced and evaluated, and the whole book will be found not only interesting but on many points illuminative of both English Nonconformity and English party politics.

The Anglo-Catholic point of view dominates a series of essays which have been collected by Mr. V. A. Demant under the general title *Faith that Illuminates*. The writers are Lord Justice Slesser, Maurice Reckitt, W. J. Peck, R. Ellis Roberts, T. S. Eliot, and P. C. T. Widdrington (Centenary Press; 3s. 6d. net). The subjects are Religion and Literature, Religion and Leisure, Economics, Politics, Philosophy and Morality. The chapters were originally lectures given to public audiences in the Parish Hall of a church in Surrey. They have obviously been rewritten, but they retain their popular character. The most elaborate, and probably the ablest, is that on Religion and Economics, by the Rev. W. G. Peck. None of them is very profound, but all are interesting, and all share a common conviction, that religion, the Christian religion, the Catholic religion, can alone meet the varied needs of man. The editor should have corrected the extraordinary 'break' made by the writer of the essay on Religion and Philosophy at the foot of p. 162 and the lines that follow. It would be too unkind to disclose what it is.

The author of 'Tell John,' the Rev. Geoffrey Allen, has issued through Messrs. Maclehose & Co. a book, with the title *Christ the Victorious*, which is in reality a collection of sermons (5s. net). They have no special connecting thread unless the fact that they are all on some form of Christian experience or duty. Forgiveness, Salvation, My Neighbour, Prayer, the Church, Sincerity, are typical headings. We commend the book very cordially. The discourses are sound without being narrow. They are all marked by reality and by an insight and intelligence which are as evident as their deep earnestness.

The Committee of the General Assembly of the Church of Scotland on Public Worship has issued, with the sanction of the General Assembly, *Prayers for the Christian Year* (Milford; 3s. 6d. net). Forms

of prayer for this kind of occasion have not hitherto been available, and, in view of the growing practice in Presbyterianism of observing the Christian Year by special services, it was desirable that such forms should be provided. No arguments are needed to prove the value of such commemoration services and it is an encouraging fact that they are being so widely held. In addition to the great festivals, and the days of Holy Week, Trinity Sunday, St. Andrew's Day, Peace Sunday, as well as the Old and New Years, are included. The fact that the book is edited by Dr. Millar Patrick is a guarantee of its worth. This collection of prayers will do much to advance the cause in whose interest they have been published—the wider and more devout observance of the great Christian Days. It is a pity that the sources of the prayers have not been indicated.

An excellent book on religious education comes from India, *The Theory and Practice of Christian Education*, by Mr. W. M. Ryburn, M.A. (Milford; 7s. 6d. net). The sub-title is 'with Special Reference to India and the East,' but there is nothing in the book to restrict its sphere of interest and usefulness. As a matter of fact the book is extraordinarily good. Its subject really is the application of psychology to religious teaching. And it is more helpful in this matter than nine-tenths of the popular psychology which is produced in such quantity. For the most part we have given us a deluge of 'popularised' stuff, and we are left to guess what its use can be. But in this book the author stops from time to time to point out just where psychological fact can be, and ought to be, of direct use, and where our religious teaching should come in to meet a situation. The real findings of a sane psychology are dealt with by a man who knows the ground and is not led away by crazy generalizations. It would be difficult to name a book which is more really 'on the spot,' or one in which the teacher would find so much practical guidance.

The idea in *Brief Introductions to the Lessons for Sundays and Holy Days according to the New Lectionary*, by the Bishop of Truro (S.P.C.K.; 4s. net), is a good one. The Bishop of London said that he would never forget the extraordinary attention he used to get in Bethnal Green to every lesson by giving a little introduction in a simple way before it was read. Dr. Hunkin has adopted this idea and has compiled a set of very brief explanations to be given before the reading

of the lessons. It is a good idea, but more could be made of it than is made here. The introductions are too short and contain too little information. But others may be guided along this path and improve on the example.

A book that will interest ecclesiologists and all who are curious about liturgies and their history is *The Norwegian Rite*, by the Rev. Henry Holloway, D.D. (Stockwell; 8s. 6d. net). We have the translation of the present Norwegian altar-book, and a history of the service books and forms. An enormous amount of labour and research must have been expended on both translation and history. The author cherishes the hope that his work will advance the cause of Christian re-union. And certainly, if that cause is promoted by a truer knowledge of the faith and practices of kindred churches, this hope is sure to be fulfilled. But the work in itself has merits that will commend it to many who care more for the kind of information here provided than for any wider or vaguer interest. It is an admirable example of conscientious and intelligent research, and is well worth the degree it gained for its author.

Pacifism has an ardent and consistent advocate in the Rev. Leyton Richards, who has followed his book, 'The Christian's Alternative to War,' with another—*The Christian's Contribution to Peace* (S.C.M.; 4s. net, in paper covers 2s. 6d. net). To Mr. Leyton Richards, Pacifist and Christian are identical (p. 15); nationalism (distinguished from nationality) is very much what used to be meant by jingoism; and the great Wars of Independence were a mistake—that under Cromwell, that of the Scottish Covenanters, the rising under Garibaldi, and even the American war under Lincoln. No one will question the courage of any one who takes such a view of history. The author's attitude to the proposal to have an international police force under the control of the League of Nations to restrain and coerce a wrong-doing nation is less consistent. No Pacifist could enlist in it, but after all it is half a loaf, and it would be (to change the metaphor) 'a striking and significant step towards the realisation of a Christian world order.' This is in accord with Mr. Leyton Richards's conviction that Pacifist and non-Pacifist may work together for world peace. There is a very earnest spirit in this book.

Science and Religion, by Mr. N. Bishop Harman, M.B., B.Ch. (Allen & Unwin; 5s. net), is a somewhat more comprehensive title than the very moderate

size of this book warrants. So far as it goes it is excellent. We have here some reflections of a medical man on the influence of modern science on religious thought. After a brief introductory chapter on the signs of the times three main topics are discussed—God, Man, and the Promises of Religion. Under the last heading there is some discussion of the problems of prayer, miracles, freedom, forgiveness, and immortality. The general character of the book is pleasantly discursive with little close reasoning or rigorous thought. In treating of development the writer seems to confuse similarity of structure with identity of origin, and classes together as examples of evolution the acorn developing into the oak and the boxkite into the seaplane. In general he is an orthodox Darwinian of a religious turn of mind, who does not appear to realize that the problem set by Darwin is so far yet from being settled that it has become much more complex since Darwin's day. The book is written in an attractive style and with a wealth of apt illustration.

An Impossible Parson, by Mr. Basil Martin, M.A. (Allen & Unwin; 5s. net), is a sort of spiritual biography. The writer began his ministry in the Congregational Church and ended as a Unitarian minister. He accurately describes his own disposition when he says: 'Some are born with a silver spoon in the mouth. I was born with a note of interrogation.' Without much intellectual depth and without sufficient opportunity for systematic study he seems to have suffered his mind to be overrun by a rabble of doubts. During his active days he must have been somewhat of a 'fretful porcupine,' now in the serenity of age he reviews the past without bitterness and with a very kindly eye. In recording his experiences of East-end work he is candid enough to say, 'the message I had to give was useless in Soho.' Altogether he is a typical child of the end of the nineteenth century, born of the clash between old-fashioned orthodoxy and modern criticism. One cannot but regret that so earnest a soul did not find a surer anchorage.

'You are the last of a long line. Your brother who died in India was the fourth generation of missionaries, from father to son, who for one hundred years worked on the Mission Field, first in the West, and then in the East.'

The Rev. Henry M. Bleby, B.A., tells the story of the four generations of missionaries—he himself being the third generation—to his daughter in *The Fourth Generation*. It is a very easily read

book, containing many stories of missionary adventure, and it should be welcomed by boys and girls. The publishers are the Epworth Press, and the price is 3s. 6d. net.

A remarkably cheap little book of children's sermons has been published by Messrs. A. H. Stockwell, Ltd. There are twenty sermons, and the price of the book is only 2s. 6d. net. The author is the Rev. Stanley Luke, and the title is taken from the first sermon, *A Run-away Horse*. We quote the second half with some abbreviations.

'The horse came towards me again. What could I do? I twisted about swiftly and flung up my hands to the bridle. Then I hung on. It carried me a yard or two and then the horse pulled up with an alarming slipping of hoofs and stood still, panting.

'A week later I found myself in a big room where a great company of people were, and one man in particular. He had a very important looking face and a gold chain around his neck and a star on his chest, and he was about to pin a medal on mine for bravery and . . .

'Oh! I am so sorry. That is all wrong. About the crowd of people and the important man and the medal. That is how it ought to have been, perhaps, but my imagination ran away with me just then. What really happened was just this. As the horse came for me when I swerved to get away from it I managed to run into a little back lane and the crazed beast went careering madly along the road to be stopped at last by locking its wheels in a lamp-post. As for me, I went down that back lane feeling a most hopeless coward. All the way home I was telling myself that it is only asking for trouble to try to stop a run-away horse when one doesn't know a single thing about horses, but all the same I felt pretty awful about it.

'That, I thought, would be the end of it. But I had been seen, and the man who saw me came in later in the day to "twit" me about it. I got very angry and shouted at him and wanted to know why he hadn't stopped the thing? Then, very suddenly, I told him I was sorry I had got so angry—that was another run-away horse that I had a lot of anxiety about. There are all sorts of them, you know. Anger is one, lying is another, stealing is a third.'

The Modern Missionary (S.C.M.; 1s. 6d. net) is 'a study of the human factor in the missionary enterprise in the light of present-day conditions.' The writers are all missionaries of experience, and each gives a brief and pointed summary of the tasks

to be faced and the best methods of approach to these tasks. It is impossible here to give the details of these papers, but let it be said with emphasis that they should be closely studied by all who in the various churches have the oversight of the missionary enterprise. They should also be read and pondered both by those who believe in missions and by those who do not—by the former that their interest and sympathy may be more intelligently guided, and by the latter that they may learn how vast and varied the missionary enterprise is, and with how great zeal and prudence it is being carried on.

Books on the Sermon on the Mount are almost innumerable and many are of great excellence. But there still appears to be room for more, for the sermon itself is an inexhaustible mine, and its precepts have a fresh application to every new social system as it arises. *The Beatitudes in the Modern World*, by the Rev. Morgan Watcyn-Williams, B.A. (S.C.M.; 3s. 6d. net), has considerable merit as an exposition, and it has in addition this probably unique distinction that it is dedicated to the members of a church 'ninety per cent. of whom are out of work.' To this unfortunate people the writer bears a fine tribute. 'None of them believes that his poverty is the will of God, or socially necessary. Most of them are convinced that it could even now be ended if the will were here. They are patient and forbearing, but their faith is no "opium of the people." They choose to suffer with Christ, instead of pursuing the will-of-the-wisp of revolutionary talk. Their main concern is with their children, and the tragedy of the adolescent life around them. Old miners often say that they could face an impoverished future cheerfully, if only they could see their boys and girls at work, building up a community that is worth while.' The writer believes that the 'community worth while' must be based on the law and spirit of Christ. This is distinctly a book for the times, earnest, sane, and eminently helpful.

The Certainty of the Gospel, by the Rev. William C. Robinson, D.D. (Zondervan; \$1.00), is the product of a clear and undivided mind. The writer regards religious certainty as 'the lost chord in Protestantism,' and he strikes that chord with a vigorous hand. The certainties upon which he dwells are those of a divine revelation, of Christ, of grace, of justification by faith, and of God's love and care. He writes with passionate conviction, and he illustrates and commends his

teaching by quotations drawn from many fields. One notes here and there misprints and slight inaccuracies in quoting. But these are of little moment in comparison with the solid qualities of the book. Many readers will be surprised to find how strong a case can be made out for evangelical Calvinism, and one would venture to hope that this book may have some influence in leading to a fresh consideration of the lofty themes of which it treats.

The Supreme Sacrifice of Christ, by the Rev. William Francis Berger, D.D. (Zondervan; \$2.00), is a book full of good things. Its aim is to show that the vicarious element is dominant in the whole life and death of Jesus Christ. The writer has

read very widely and meditated long on his theme, until it has come to possess him heart and soul. Indeed, he has very little sympathy with the doubter and little understanding of his doubts. In consequence he does not present a reasoned argument, but his book is of the nature of a *tour de force*. It reminds one of what Horace says about Pindar surging along like a mountain torrent swollen with rain. It looks as if it should sweep away doubts like straws, yet one feels that probably it will not. In a word we have here a book which will be a rare feast to those already convinced, which will confirm their faith by its utter assurance, but which is not likely to carry conviction to those who do not see eye to eye with the writer, and who prefer to move with more caution in their thinking.

Some Outstanding New Testament Problems.

VII. John the Baptist and the Origins of Christianity.

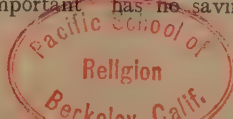
BY PROFESSOR G. H. C. MACGREGOR, B.D., D.LITT., THE UNIVERSITY, GLASGOW.

IN spite of the obvious importance of John the Baptist for an understanding of the origins of Christianity, he still remains a strangely enigmatic figure. The New Testament integrates John within the Christian gospel and definitely subordinates him to Jesus. He is merely 'a voice in the wilderness' crying, 'Prepare the way of the Lord'; this task accomplished he fades from the scene; after his baptism of Jesus he appears in the Gospels only incidentally; in Acts he is mentioned only to stress the imperfection of his baptism compared with the full Christian rite; by Paul he is never alluded to at all. Does the historical truth really correspond to this Christian tradition? Or must more weight be given to the indications, implicit in the N.T., and more explicit in the extra-canonical evidence, that John's work possessed a far greater independent importance and produced much more lasting results than our Gospel records suggest?

I. *The Extra-canonical Evidence.*—With the New Testament picture in our minds, and holding it for the moment in reserve, we may glance first at the extra-canonical evidence, which virtually reduces itself to (a) the testimony of Josephus, who in his *Antiquities* (xviii. v. 2) refers to John in a passage of which the following are the important

sentences: 'Herod had slain John—a good man who bade the Jews to cultivate virtue by justice towards each other and piety towards God and to come to baptism (or rather "come together by baptism," βαπτισμῶ συνιέναι); for immersion, he said, would only appear acceptable to God if practised, not as an expiation for specific offences, but for the purification of the body, when the soul had already been thoroughly cleansed by righteousness. Now when men flocked to him . . . Herod feared that the powerful influence which he exercised over men's minds might lead to some form of revolt. . . . And so, through Herod's suspicions, John was sent as a prisoner to the fortress of Machaerus and there put to death.' (Translation from Thackeray, *Josephus the Man and the Historian*, 131.) In what ways, if any, does this modify the traditional picture?

First, there is a different view of John's baptism. In the Gospels it is preparatory, the sign of repentance indeed, but only 'with a view to' a future 'forgiveness of sins' (Mk 1⁴), which would be sealed by a higher baptism at the hands of Messiah not merely with water but 'with Holy Spirit' (Mk 1⁸). In Josephus, as in Mark, John's baptism has no saving virtue, no sacramental efficacy in



itself. But in Josephus there is no forward look into the future. John's baptism signifies merely the ceremonial purification of those who have already accepted his more stringent ethic. The phrase βαπτισμῷ συνίεναι evidently implies not merely 'to come together to receive baptism,' but rather 'to come together into a community by baptism.' The idea is suggested of a 'Baptist group.' John's baptism is a rite of initiation into his new sect, and has no reference to a greater One to come.

Secondly, in line with this, there is no hint of Messianic preaching, much less of any definite witness to Jesus. Discounting this is the fact that Josephus is systematically silent about contemporary Messianism, with the obvious purpose of reassuring the Roman patrons for whom he writes. Indeed, if John were merely the simple moralist which Josephus pictures, 'bidding the Jews to cultivate virtue,' etc., it is difficult to explain the popular enthusiasm and 'the powerful influence which he exercised over men's minds.' It is clear that Josephus does not give us the whole portrait.

Thirdly, that John was something more than an innocuous moral teacher seems also implied by the motive ascribed to Herod for his murder. In the Gospels it is personal pique; here it is political trepidation. Herod fears 'some form of revolt.' Certainly the two ways of putting the matter are not necessarily irreconcilable. But Josephus' picture at least suggests a more prominent public figure.

(b) As is well known, in the *Slavonic Version of the 'Jewish War'* there are seven or eight remarkable fragments referring to Jesus, John the Baptist, and the early Christians. Reserving for the moment the question of authenticity, the most important sentences about John the Baptist are these: 'Now at that time there walked among the Jews a man in wondrous garb. . . . But in countenance he was like a savage. This man came to the Jews and allured them to freedom, saying, 'God hath sent me to show you the way of the Law, by which ye shall be freed from many tyrants. And no mortal shall rule over you, but only the Highest who hath sent me. . . . And he did nothing else to them, save that he dipped them in the stream of the Jordan and let them go, warning them that they should renounce evil deeds. So would they be given a king who would free them. . . . And when he was brought to Archelaus, and the learned doctors of the law had assembled, they asked him who he was and where he had been until then. And he answered and said, "I am a Man; as such has

the spirit of God called me. . . ."' (Translation from *The Messiah Jesus*, the Eng. trans. of Robert Eisler's book, 224 ff.)

No doubt the first impression left by this embroidery of the portrait is that what Eisler calls the 'political significance' of John's baptism and mission has been enhanced. We have references to 'alluring men to freedom,' 'freeing them from tyrants,' giving them 'a king to free them.' But inconsistencies and chronological impossibilities apart (the Slavonic version would give John a ministry of over thirty years reaching back to before the year A.D. 6 when Archelaus was deposed), the passage as it stands (before Eisler gets to work upon it) has the appearance simply of a piece of romantic literary fiction elaborated from the Gospel narratives. These Slavonic fragments have, however, taken on quite a new importance on account of Robert Eisler's notorious book *The Messiah Jesus*. This has been well pronounced to be 'one of the most prodigious errors of judgment and method ever made in the domain of historic studies' (Goguel, in *Revue Historique*, clxii. [1929], 218). But as other scholars still regard it as the most serious attack on historic Christianity since Strauss, we are bound to glance at Eisler's theories. Josephus, so he tells us, wrote a description of Jesus and John the Baptist which was included in an original Semitic rough-draft of the *Jewish War*. This draft, according to Eisler, was translated into Greek and published as early as A.D. 71, whereas the standard Greek version did not appear till the reign of Domitian (81-96), subsequent to the *Antiquities*, and was an expurgated version from which anything calculated to offend the Romans had been carefully expunged. Later on this earlier Greek draft was translated from a Byzantine copy, now lost, into the old 'Slavonic' by some Russian priest. After this *tour de force*, Eisler proceeds skilfully to manipulate the text, excising here, correcting there. Then, using this 'emended' text, by founding one supposition on another, and others again on these, and from the last one drawing conclusions which are indisputable facts, he gives us the following corrected portrait of Jesus and John, which is, so he says, 'a relief and genuine intellectual satisfaction.'

Now what, according to Eisler, is John's part in the drama? Like Jesus Himself, he is a political rebel. As far back as the days of Archelaus he had been chosen by the revolutionaries as their 'field chaplain' (*Feldgeistlicher*), and proclaimed that all who submitted to the authority of Herod and the Romans were renegades to the Israelite faith. This

was the sin for which they must repent and undergo 'a bath of purification like heathen proselytes' before being readopted into the new Israel under a national king. John's baptism was thus a special lustral rite before a war-campaign of liberation. His proclamation of the imminent accession of the Messianic king leads to the appearance of several pretenders, of whom Judas the Galilean is the chief. An enormous following gathers round them, and this insurgent army is addressed by John as 'chaplain,' who administers to them the *sacramentum militare* in baptism and delivers 'a sort of field-sermon, delivered before the march to battle,' in which he instructs his own nominees to replace the Roman tax-gatherers. This is Eisler's ingenious interpretation of Lk 3¹⁴, where the *στρατευόμενοι* (according to Eisler, not 'soldiers' but 'those going on the war path') ask John what they are to do (*The Messiah Jesus*, 265). On the suppression of this revolt John again returns to the desert 'causing consternation with his ever and anon repeated announcement of the coming terror of the last days, now and then baptizing newly won fighters for the last Messianic war' (*op. cit.*, 567). At this point the Gospel record opens. Jesus, who already has Messianic aspirations, resorts to John and becomes a disciple. In contrast to John His preaching is that of patient quietism, but on the failure of this 'pacifist' policy He rallies around him a number of extremist zealots, and bids them stand in readiness for a great 'secessio plebis'—a new 'exodus' from the land of bondage under himself as a new Moses (cf. Lk 9²¹, 'the *exodus* which he should accomplish at Jerusalem'). He now recalls His previous instructions about non-resistance, commands His disciples to arm themselves (Lk 22³⁶), and enters Jerusalem as Messianic king. But the *coup d'état* fails, and Jesus, while rallying some of His more moderate followers in Gethsemane in preparation for His 'exodus,' is arrested and executed. John meanwhile is still 'hidden' in the desert, until about A.D. 35, some forty years after his first appearance, he emerges to announce the unlawful marriage of Antipas, and to preach once more the coming of the liberator-king. He is arrested by Herod, as previously by Archelaus, but this time is imprisoned and beheaded.

This is indeed what Père Lagrange has well called a 'tumultueuse intervention' (*Revue Biblique*, July 1931, p. 461) into the field of sober historical criticism, and the most that can be said for it is that it at least shows what a caricature of history must result once one seeks to reconstruct the life

and teaching of Jesus along anything but essentially moral and pacifist lines. Eisler compiles his evidence only by excising or altering everything in the original document which does not agree with his preconceived conclusions, and everything in the Gospels which does not agree with his 'corrected' Slavonic text. And there is abundant evidence that even the 'uncorrected' fragments are not genuine statements of Josephus but late Christian interpolations. For the Slavonic version is almost certainly a mediæval translation into the old Russian vernacular of a Christian Byzantine version of the Greek *Jewish War*; and this Byzantine version, so far from reflecting a more primitive edition of the *Jewish War*, is rather a Christianized version of Josephus' history. And this is the evidence which Eisler prefers to the Gospels!

(c) No study of John the Baptist can leave altogether aside another ingenious conjecture whereby modern scholarship has imported yet more romance into the story of the prophet and his disciples. This time it concerns the *Mandæans*, that curious survival of Gnosticism in which certain German scholars imagine that they have discovered the long-sought solution to the hitherto insoluble problem of the Fourth Gospel. The Mandæans are the remnants of a Gnostic sect which still persists in a religious community on the lower reaches of the Tigris and Euphrates. Great prominence is given in their cult to baptismal rites; one of their sacred books, which survive in a peculiar Aramaic dialect, is the 'Book of John'; John the Baptist is a prominent figure throughout this literature, while from the seventeenth century onwards they have been known as 'St. John's Christians.' Hence the daring hypothesis that they are actually the descendants of a John the Baptist sect, like the 'disciples' of Ac 19¹², which migrated from the district immediately east of Jordan. From this extremely questionable premise deductions are then made concerning the original history of this Baptist sect and the relation of Jesus to it. As M. Goguel has said, 'A sort of Mandæan fever seems to have seized upon a portion of German criticism' (*Jean-Baptiste*, 113).

Though the Mandæans are called in their literature 'Nazoreans,' this literature is violently hostile to orthodox Christianity. John is the one true prophet among a series of impostors; he appears forty-two years earlier than Jesus (an interesting parallel with the chronology of the Slavonic Josephus), here called Eshu Mshiha, who is a lying pretender to the Messiahship and deceives John himself into baptizing him, only to be exposed

later and crucified. For John, on the other hand, instead of execution by Herod there is substituted a kind of heavenly assumption whereby he becomes, as it were, patron saint of the sect.

The truth, so far as we can see, is that there is no direct connexion between Mandæism and a primitive John the Baptist sect. It has been shown that the resemblance between the Mandæan rites and the baptism of John is purely superficial; the figure of John himself belongs only to the later strata of the Mandæan literature, and the probability is that he was merely taken over by the sect as an offset to the unpopular ecclesiastical Jesus and as a kind of eponymous hero of baptism. Most of the references to John seem obviously secondary to the New Testament, interest also perhaps having been stimulated through contact with Islam, and anything which is not so borrowed seems entirely untrustworthy. Such sane scholarship as has escaped the Mandæan delirium is generally agreed that the Mandæans, whose literature, be it noted, cannot be traced back beyond A.D. 700 at the very earliest, are derived from a heretical sect of Christian 'dissenters' whose doctrine, to quote Professor Burkitt, 'Is a mixture of Christian and non-Christian elements, the Christian elements being mostly derived from Marcionite and Manichæan sources' (*Church and Gnosis*, 103). The Mandæan texts may cast a certain light upon mediæval controversies between orthodox Christians and Gnostic Baptists; but they cast none on the history of John the Baptist.

2. *The New Testament Evidence.*—From such airy explorations we return to the solid ground of the Gospels. It will be useful to trace first the tendency to (a) integrate John within the Christian tradition and subordinate him to Jesus. Christian tradition has expressed in the title 'Forerunner' its idea of the relation of John to Jesus. So close is the connexion drawn between the work of John and the origins of the new faith that Mark calls the Baptist's activity 'the beginning of the gospel of Jesus Christ' (Mk 1¹). The same idea appears in Ac 1²², where the qualification necessary for a successor to Judas is that he shall 'have companied with us all the time . . . beginning from the baptism of John.' Luke creates the same impression by the dramatic manner in which he closely associates the births of John and Jesus. The lordship of Jesus over John is emphasized by Elizabeth's greeting, 'Whence is this to me, that the mother of my Lord should come unto me?' while the very babe in her womb leaps in salutation to the Greater One to come.

Turning to the actual ministry of John we find that always it is regarded as purely preparatory: 'There cometh after me he that is mightier than I' (Mk 1⁷). His baptism too is, as we have seen, merely provisional, and is to be superseded by one that 'shall baptize you with the Holy Spirit' (Mk 1⁸). This contrast between the imperfect baptism of John and the perfect Christian rite was evidently crucial for the primitive Church, for it appears twice in Acts, in 1⁵ where it is put on the lips of Jesus Himself, and in 11¹⁶ where Peter again quotes it as 'a word of the Lord' (cf. also Ac 18²⁵ 19^{3f.}).

In order apparently to discount the suggestion that John might be regarded as the patron of Jesus, the Synoptics are deliberately silent about the events leading up to Jesus' baptism. Mark, with significant brevity, simply says that 'Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan' (1⁹); the suggestion is only tacit that Jesus was attracted by the power of John's teaching or that He wished to become a disciple. In Luke the reference to the Baptism is purely incidental, all the emphasis being on the descent of the Spirit: 'Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended' (3²²). In Matthew we even have an apologetic note: why was Jesus baptized by one lesser than Himself? 'John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?' (3¹⁴). In like manner the Synoptics insist that Jesus' ministry was in point of time quite independent of John's; it was only 'after that John was delivered up' that 'Jesus came into Galilee, preaching the gospel' (Mk 1¹⁴). There is no suggestion that the ministries overlapped, as though Jesus for a time might have acted as John's lieutenant and have been involved in his fortunes.

But it is, of course, in the Fourth Gospel that this process of minimizing the significance of John, except as a witness to the greater significance of Jesus, reaches its climax. The Prologue exactly strikes the note of Christian tradition when it declares that John himself 'was not the light,' though 'he came to bear witness to the light'; that is, John's mission is assimilated to Jesus', but definitely subordinated to it. Every mention of the Baptist is followed by some derogatory comment. John's own claim to Messiahship, denied only by inference in Lk 3^{16f.}, is here explicitly disavowed by John himself: 'He confessed, and denied not; and he confessed, I am not the Christ' (1²⁰). Even the rôle granted to John by Jesus Himself (Mk 9¹³)

is now disclaimed: 'Art thou Elijah? And he saith, I am not.' We see, too, John's disciples passing over from the Lesser Master to the Greater (1³⁵⁻³⁷), and hear John himself saying, 'I am not the Christ, but I am sent before him. . . . He must increase, but I must decrease' (3²⁸⁻³⁰; cf. also 5³³⁻³⁶ 10⁴¹). In a word, the Fourth Gospel introduces John simply for the sake of his testimony to Jesus, and omits all reference both to his independent work as a preacher of repentance and to his baptism of Jesus which crowned it. From the baptism narrative the story of the descent of the Spirit is alone preserved, and it is regarded not as the consequence of John's baptism, but as a divine guarantee to John of Jesus' Messiahship and the occasion of John's testimony to it. Indeed, the descent of the Spirit has become little more than a pre-arranged signal whereby John is to recognize the Incarnate Logos (1³³). The Baptist has thus become entirely integrated within the Christian system and his mission has been deprived of the last trace of independent significance.

(b) Yet curiously enough it is from the Fourth Gospel that we get the clearest suggestions of a *truer and more impressive picture of John*. But first we note similar hints also in the Synoptics. We may start again with the birth-narrative. One feels that so full a story can only have originated in circles which were directly interested in the person of John for his own sake, and has been adapted to its purely Christian context. It has even been suggested that we may have here extracts from a 'Baptist' source in which not Jesus but John was the hero. The Benedictus contains nothing specifically Christian, and envisages John, not Jesus, as 'the prophet of the Most High,' the Forerunner not merely of a Greater to come, but of God. Indeed, there is some evidence that even the Magnificat, traditionally put upon the lips of Mary, was in the source ascribed to Elizabeth and had reference not to Jesus, but to John (see here Goguel, *op. cit.*, 72). If there is any ground for such conjectures, then the birth-story, though brought by Christian tradition into subservience to the story of Jesus, witnesses to John's independent importance and repute, and perhaps even to the existence of a school permanent enough to have literature concerning its Founder.

Passing to the ministry of John, and the relations of Jesus with him, we recall that even at the height of Jesus' popularity John was still so prominent a figure in men's memory that the rumour went abroad that in Jesus John himself had risen from the dead (Mk 6¹⁴⁻¹⁶). We have seen that in the

Synoptics the impression is left that the two ministries did not overlap, John's being entirely superseded by that of Jesus. Yet we have hints of a 'continuing' group in the request, 'Lord, teach us to pray, even as John also taught his disciples' (Lk 11¹), and above all in the mission of envoys by John to Jesus asking, 'Art thou he that cometh, or look we for another?' (Mt 11³). John's question has been traditionally supposed to indicate the beginnings of doubt in the heart of a hitherto convinced believer. But the introductory verse, 'When John heard in the prison the works of the Christ' (*i.e.* His miracles), suggests rather the stirring of an almost incredulous hope in the mind of one who hitherto had been independent of Jesus and committed to His claims. If the contrary interpretation be pressed, we must suppose that John, who has been proclaiming an apocalyptic Messiah, begins to doubt whether such a rôle can be filled by such a one as Jesus. In either case the only possible explanation of the inclusion of the incident in a tradition, according to which John had publicly proclaimed Jesus as Messiah, is as a concession to the recognized fact that John and his disciples had not in truth wholly merged their cause with that of Jesus.

The same conclusion is suggested by Jesus' tribute to John, which immediately follows (Mt 11^{7ff.}). Jesus acclaims John as the greatest of prophets, indeed of all men—a homage all the more significant because, as we have seen, Christian tradition found it inconvenient to exalt John overmuch. He is fulfilling the supreme rôle assigned by the prophets to Elijah. Yet he is definitely independent of, and uncommitted to, the new régime: 'He that is but little in the kingdom of heaven is greater than he.'

But curiously, as we have said, it is the Fourth Gospel, where John is systematically depreciated, which provides the clearest evidence of his independent greatness. Here, by reading between the lines, we see that Jesus must have been for a period in John's company, probably as a disciple (12^{9.35}), that his first contacts with his future disciples were made on the banks of the Jordan, and that these disciples were recruited from the followers of John (1³⁵⁻³⁷). But particularly illuminating, in spite of its obscurities, is the section consisting of 3²²⁻³⁰ followed by 4¹⁻³. There is every indication that the Evangelist is here using an earlier source, for the idea that Jesus Himself employed baptism (3²²) is out of harmony with the Evangelist's own viewpoint, as is seen by the curious parenthesis (4²), 'although Jesus himself baptized not, but his

disciples.' Here we are first (3²²⁻²³) shown Jesus at work baptizing side by side with John. The Evangelist seems deliberately to correct the Synoptics when he says (3²⁴) that 'John was not yet cast into prison.' We are then given some indication of what it was that led to the severance of these close relations; apparently it was due partly to jealousy on the side of John's disciples, and partly to a divergence in doctrine: 'There arose, therefore, a questioning on the part of John's disciples with a Jew about purifying (3²⁵). . . . When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John, he left Judæa, and departed again into Galilee' (4¹⁻³). Now the words 'with a Jew' are peculiar and pointless, and it is probable enough that the original text read either *μετὰ τῶν Ἰησοῦ* (i.e. 'with the disciples of Jesus'), or even *μετὰ τοῦ Ἰησοῦ* (i.e. 'with Jesus himself'), either of which would be easily corrupted into *μετὰ Ἰουδαίων*. Ch. 4¹ is impossibly involved as it stands, and may originally have run something like this: 'When the Lord realised that he was making (or possibly, that John's disciples were jealous because he was making) and baptizing more disciples than John, he left Judæa,' etc. The entirely inapposite allusion to 'the Pharisees' in 4¹, like the substitution of the words 'with a Jew' in 3²⁵, may be due to a desire to give the departure of Jesus a motive other than a break with John. But the true situation would appear to be that, in addition to jealousy, a conflict of view developed between the two groups 'concerning purifying'—that is, probably, about the significance of baptism—with the result either that Jesus dissociated Himself from John, or John disavowed Jesus. Either hypothesis would be an indication of the independence of John no less than of the growing influence of Jesus.

(c) We conclude our survey by asking whether there is any further evidence of the *survival of an independent Baptist party* into the days of the early organized Christian Church. Such a survival is suggested by the polemical tone of the Fourth Gospel towards John, which is hardly intelligible unless the author had in view a group, in opposition to the orthodox Christian Church, which unduly exalted John, perhaps even to the extent of hailing him as Messiah. One of the minor aims of the Evangelist may well have been to counteract a contemporary Jewish movement which possibly sought to buttress its opposition to the spread of Christianity by exalting the Baptist at the expense of Jesus. Moreover, the Book of Acts tells of the

appearance in Ephesus, the very place which gave us the Fourth Gospel, of certain individuals who may have belonged to such a Baptist group. In Ac 18^{24ff.} we read of Apollos at Ephesus that he 'had been instructed in the way of the Lord; and . . . taught carefully the things concerning Jesus, knowing only the baptism of John'; and in 19^{1ff.} we meet certain other 'disciples' who 'had not so much as heard whether there was any Holy Spirit,' and when asked, 'Into what then were ye baptized?' replied, 'Into John's baptism.' Now Apollos was clearly already an 'instructed' Christian; the words 'knowing only the baptism of John,' which stress as always the contrast between John's baptism and Christian baptism, probably only mean that Apollos was ignorant of, or did not accept, the Apostolic teaching concerning the sacramental efficacy of baptism as an instrument of the Holy Spirit. Similarly the 'disciples' in 19¹, though baptized 'into John's baptism,' know nothing of the Holy Spirit. The writer probably regards them also (as appears from the use of the word 'disciple') as Christians, though imperfect ones. But as, unlike Apollos, they are not said to have any knowledge of Jesus, many scholars, following the original suggestion of Chrysostom, have roundly declared them to be followers of John. A middle line is perhaps the safest: both Apollos and the 'disciples' may originally have been adherents of a Baptist group; though already Christian inquirers when we meet them, their instruction is still imperfect; it is only after baptism by Paul that the 'disciples' receive the Holy Spirit, and it is only after Priscilla and Aquila have taken Apollos in hand that he 'showed by the Scriptures that Jesus was the Messiah.' Here are two basic conceptions of the Early Church, and both presumably were lacking from these converts' original 'Baptist' instruction. The use of these passages in Acts to support the hypothesis of a 'continuing' Baptist group is admittedly highly conjectural, and it is rejected by Lake and Cadbury in their recent Commentary. But, when related to the Fourth Gospel's polemic, it is at least suggestive that the scene is Ephesus.

3. *Reconstruction and Conclusions.*—We are now in a position to reconstruct and draw our conclusions; (a) firstly, concerning *John's history and his relations with Jesus*. In the time of Herod Antipas, just how long before the opening of Jesus' ministry we cannot say, there appeared on the banks of Jordan one in whom the long lost spirit of the prophets seemed to be incarnate. Probably he belonged to one of those popular groups of pious

folk who 'looked for the consolation of Israel' (Lk 2²⁵), though more than most he had come under the spell of contemporary Apocalyptic. His preaching attracted large crowds, particularly from those whose manner of life placed them outside the pale of the strictly 'righteous.' Organized religion, on the other hand, as represented by priest, Pharisee, and Sadducee, remained aloof, if not actively hostile. From the larger body of inquirers John seems to have gathered around himself a group of disciples whom he instructed in certain practices, notably fasting and prayer, and associated with himself in his work.

Jesus Himself for some little time appears to have been a prominent member of this group. Though the Synoptics evidently wish us to understand that Jesus' active mission did not overlap with John's, the Fourth Gospel is quite explicit that there was a period during which they baptized side by side, and that it was during this period that the first disciples received their call. The immediate reason for the eventual separation of Jesus and John seems to have been a dispute concerning baptism, which, as we shall see, rose from a fundamental divergence of view concerning the whole question of repentance and forgiveness. The change in Jesus' method is indicated outwardly by the fact that, so far as we have evidence, He and His disciples no longer practised baptism.

Meantime the success of John's preaching and its effect on the popular emotions had perturbed the political authorities. Herod Antipas, fearing that the movement might develop into a revolt, and doubtless also stung by the prophet's frank criticism of his own private life, arrested the leader and, after an interval of imprisonment, put him to death.

John's disciples, however, still persisted as an independent group, looking for Messiah and judgment and continuing to practise their characteristic rites of fasting and prayer. But their influence cannot have been great. Many doubtless passed over ultimately to Jesus' followers, while others maintained an attitude of reserve and even of hostility. After a short period, of which there are perhaps traces in the polemic of the Fourth Gospel, during which John's followers in certain districts had some pretensions to rivalry with the Church, the Baptist groups, in the words of M. Goguel, 'finished by losing themselves in those Gnostic sects which were derived more or less directly from the last débris of Jewish-Christianity' (*Jean-Baptiste*, 294). It is only by way of this precarious pedigree that Mandæism, as we know

it, can claim any relationship with John the Baptist.

(b) Secondly, what light has our study thrown on the character of *John's teaching*? Its dominant note was certainly apocalyptic, though combined with it was the moral fervour of the old prophets. Israel was on the verge of the final catastrophe, and that men as individuals might escape the divine wrath repentance, 'metanoia,' change of heart, was imperative. Messiah was at hand, and it was in the rôle of judge that He would come, to gather the just into the Kingdom and to destroy sinners 'with unquenchable fire.' The Messiah of John's teaching was wholly an apocalyptic judge. But John was original, as over against the Apocalypticists, in teaching that God and His Messiah would intervene not to vindicate Israel and to destroy her enemies, but to render to each individual according to his acts. Entrance to the Kingdom is not in virtue of being 'a son of Abraham,' but in virtue of 'repentance.'

This consideration proves conclusively that John's preoccupation was purely religious and was not tainted by any political motive, a fact which distinguished him profoundly from the originator of every other Messianic movement of the first century. Doubtless, his preaching may have had certain political repercussions. But Herod's fear of revolt is quite intelligible without supposing that John invaded the field of politics. During a great 'repentance' campaign one cannot attack the morality of rulers without awakening political reverberations. But, *pace* Eisler, John was never cast for the rôle of 'field-chaplain' to political pretenders like Theudas or Judas the Galilean.

The baptism which John associated with his call to repentance certainly has affinities with the eschatological lustrations foretold in such passages as Zec 13^{1f}. But in the main it seems to have been partly a purificatory rite, parallel to proselyte baptism, and partly a rite of initiation into a new community. But it was the latter in the wider sense of initiation into the number of those who penitently awaited the Kingdom, rather than into a Baptist confraternity; for all penitents were baptized and not only those who remained as 'disciples.' There is no indication that John considered his baptism as anything more than symbolical or gave it any 'real' sacramental efficacy. No doubt our evangelists saw the full rite of Baptism prefigured in John's rite, as is evident from the close association with it of the descent of the Spirit and from the remark that it was 'for the remission of sins.' But the earliest

stratum of Christian tradition clearly distinguishes the 'water-baptism' of John from the full Christian 'spirit-baptism' which supplanted it.

There is no evidence that John himself ever claimed to be Messiah, though there is some indirect evidence, in Christian polemic, that his disciples may have made the claim for him after his death. John's essentially apocalyptic and transcendental conception of the Messiah completely rules out any such possibility. It also makes it extremely unlikely that John, as the Gospels imply, can have openly proclaimed Jesus as the Christ. This conclusion is, of course, completely in harmony with the whole underlying tenor of the gospel story. The whole development of Jesus' life and thought becomes utterly unintelligible if the Messianic secret, revealed for the first time to the Twelve at Caesarea-Philippi, was publicly proclaimed by John on the banks of the Jordan.

(c) Lastly, how far is Jesus' teaching dependent on John's, and wherein does it transcend it? Jesus' earliest teaching was almost certainly on the same lines as John's. The imminence of the Kingdom, the necessity for repentance, are its two notes. The theme of both preachers is, 'Repent ye; for the kingdom of heaven is at hand' (Mt 3^a 4¹⁷). This, too, is the commission given to the Twelve when they are sent out (Mt 10¹⁷). True, Mark suggests a new note in Jesus' preaching when he says that He 'came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel' (Mk 1^{14c}). But this surely is to ante-date 'the gospel,' a New Testament conception which receives full meaning and content only in the light of the completed life, death, and resurrection of our Lord. Yet by his reference to a 'gospel,' Mark, though guilty perhaps of a verbal anachronism, indicates precisely just at what point Jesus' teaching did in fact ultimately transcend John's. For the 'gospel of the kingdom' on Jesus' lips was just the good news of a kingdom of God offered freely to those who had no claim by their own merit to enter therein. In a word, for Jesus, unlike John, repentance alone was not enough; the Kingdom was God's free gift, and only in virtue of a divine act of unmerited pardon could man attain to it. Just here, as we have seen, in this idea of the insufficiency of repentance alone, was the point of rupture between Jesus and John—in a dispute 'concerning purification,' that is, probably, concerning that baptism, which for John was the symbol of an all-sufficient repentance, but for Jesus was of such minor importance that, after leaving

John, He seems actually to have dropped the rite, in fear, it may be, lest it should be thought to guarantee entrance to the Kingdom. According to Jesus; man by reason of his sin owes a debt that can never be cancelled save by grace (Mt 18²⁴⁻²⁷); still less can man accumulate merit in God's sight (Lk 17¹⁰). Not even the penitent can claim the Kingdom by right, for in the eyes of the Great Judge he still remains a debtor; only by the unmerited grace of God can even he be pardoned. The Kingdom is absolutely transcendental, incommensurable with any effort of man to attain to it or to 'make it come.'

The victory of mercy over justice is the essentially original note in Jesus' teaching. John proclaimed the justice of God who 'will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire' (Mt 3¹²): in Jesus was incarnate the mercy of One who 'came not to call the righteous, but sinners' (Mk 2¹⁷). According to John the initiative in the drama of salvation must be taken by man's repentance: according to Jesus it belongs to God's grace. John hid himself in the desert waiting for the penitent to come to him: Jesus went out into the highways 'to seek and to save the lost.' God's free pardon is the first condition of entrance into the Kingdom; His instrument in bringing in that Kingdom is Messiah; and it is just in this sense of a divine call to be God's representative in mediating this pardon that we shall find the essence of Jesus' Messianic self-consciousness. It was in answer to that call that He went to the Cross.

Literature.—The best study of John the Baptist is Maurice Goguel's *Au Seuil de l'Évangile: Jean-Baptiste* (Payot, Paris; 1928). See also articles by G. H. Box in *E.Br.*, 14th ed., xiii. 104, and Martin Dibelius in *Die Religion in Geschichte und Gegenwart*, 2nd ed., iii. 315 ff. The main portions of Robert Eisler's book (first published at Heidelberg, 1929) have been translated under the title *The Messiah Jesus and John the Baptist* (Methuen, 1931). A full and able criticism will be found in J. W. Jack's *The Historic Christ* (James Clarke, 1933). The Mandæan literature has been translated into German by M. Lidzbarski, *Das Johannesbuch der Mandaer* (Göttingen, 1915); see also A. Loisy, *Le Mandéisme et les Origines Chrétiennes* (Paris, 1934); and articles by W. Brandt in *E.R.E.*, viii. 380 ff.; F. C. Burkitt in *E.Br.*, 14th ed., xiv. 787 ff.; W. F. Howard in *London Quarterly Review*, Jan. 1927; V. Taylor in *Hibbert Journal*, April 1930; J. C. Lambert in *D.C.G.*, i. 861.

An Unknown Gospel.¹

BY THE REVEREND C. A. PHILLIPS, M.A., BOURNEMOUTH.

THE more important part of this latest discovery and publication from the British Museum presents the oldest extant piece of Christian literature. It consists of two papyrus leaves, with two tiny fragments, from an Unknown Gospel, dating at least from the middle of the second century (some letters look earlier, and one expert would say from the early part of the century), that is, about a hundred years earlier than the Chester Beatty Gospels, and belonging to the period before the Canonical Gospels had fully established their authoritative position among the many Gospel writers² or Irenæus could write his famous passage on the essential congruity of Four Gospels and four only.

The leaves come from a codex, thus pushing back still further the evidence of the early Christian preference for the book to the roll: the writing is in a single column; the margins half round both leaves are lost, and there are several lacunæ in one, and a central slit in the other, but three-quarters of the text can be more or less confidently restored with the help of parallel passages in the Canonical Gospels. The general verdict of the editors is that they can more surely state what these leaves are *not*, than what they may be; they do not come from a Gospel Harmony, or from a mere collection of sayings, like the famous Logia, nor probably from any known Apocryphal Gospel (if from any, the Gospel of the Egyptians seems the only possible one). They contain incidents, which, as far as it is fair to judge from two leaves only, might well belong to a complete Gospel: the style and diction of the greater part have all the simplicity and directness of the historic Gospels: we may well have here leaves from one of those local Gospels which ceased to be copied after the Four became authoritative.

The outstanding feature of the text is the parallels with S. John, and it is here that the unique value and importance of this new discovery will lie, though there are several other fresh bits of interesting matter. Among the latter, the eye catches perhaps first of all the unusual abbreviation of

the sacred name, ΙΗ (common in the Chester Beatty Papyri, but only known in two places elsewhere), and with it our Lord is twice addressed as διδασκαλε εη. It must have been quite natural for strangers or opponents to have addressed Him as Rabbi Jesus, though the addition of the personal name to Rabbi or Master does not actually occur elsewhere in any other known Greek text. The nearest parallel is in the address of the Ten Lepers in Lk 17¹³, 'Jesus, Master,' where the Peshitta with the Arabic Diatessaron invert the order, and actually read 'Rabbi Jesus, have mercy on us.'

The first leaf finds our Lord in some controversy with the lawyers and rulers of the people, and He rebukes them for treating Him as if He were a transgressor and law-breaker; and then follows the passage which shows the way in which the Johannine parallels occur:

And turning to the rulers of the people he said this word: *Search (ἐραυνάτε) the Scriptures in which ye think that ye have life: ³ these are they which testify of me (Jn 5³⁹). Think not that I am come to accuse you to my Father; there is one that accuseth you, Moses, in whom ye have set your hope (Jn 5⁴⁵). And when they said, We know well that God spoke to Moses; but as for thee, we know not whence thou art (cf. Jn 9²⁹). Jesus answered and said to them, Now is your unbelief accused. . . .*

On the other side of the leaf, which in all probability is the next page, the rulers begin to lay hands on Jesus to take Him and deliver Him to the people to be stoned.

And they could not take him (πίδσαι⁴) for the hour of the betrayal (τῆς παραδόσεως⁵) had not yet come. But the Lord going forth himself through the midst of them,⁶ conveyed himself away (ἀπένευσεν)⁷ from them.

Then follows immediately a story of the cleansing

³ Two of the earliest Old Latin versions add this rendering as a 'doublet' to the ordinary one: it was probably in the margin of their exemplar and derived from this form of the text.

⁴ Johannine word only.

⁵ Only used in the Gospels as a substantive for 'tradition': here is one hint that the leaf is a part of the full gospel story.

⁶ Cf. Lk 4³⁰, Jn 8⁵⁹.

⁷ Cf. Jn 5¹⁸.

¹ *Fragments of an Unknown Gospel and other Early Christian Papyri*, edited by H. Idris Bell and T. C. Skeat, London, Trustees of the British Museum, 1935.

² Cf. Lk 1¹.

of a leper, evidently to be identified with the one in Mt 8, Mk 1, Lk 5.

And behold a leper came to him and saith, Master Jesus, while travelling with lepers and eating with them in the inn (*πανδοχείῳ* ¹), I too myself became a leper: if therefore thou wilt, I am cleansed. Then the Lord (*ὁ δὴ κύριος*) said to him, I will; be thou cleansed; and immediately the leprosy departed from him (*ἀπέστη ² ἀπ' αὐτοῦ*). And the Lord said to him, Go thy way [shew thyself] to the [priests].

The second leaf begins with a passage somewhat similar to that in Mt 22^{15ff.} and parallels—some question over the payment of tribute.

They come up to him (*παραγενόμενοι* ³) and begin to tempt him with test questions (*ἐξεταστικῶς*), saying, Master Jesus, we know that thou art come from God,⁴ for the things which thou doest bear witness⁵ above all the prophets. Tell us therefore: Is it lawful to render unto kings that which pertaineth to their rule (*τὰ ἀνήκοντα τῇ ἀρχῇ*)? [Shall we render unto them] or not? But Jesus, knowing their thought, being moved with indignation (*ἐμβρομησάμενος* ⁶), said unto them, Why call ye me with your mouth Master, when ye hear not what I say? ⁷ Well did Isaiah prophesy of you, saying, This people honour me with their lips, etc.

This quotation from Is 29¹³ occurs in quite a different context in Mt 15^{7ff.}, Mk 7^{6f.} in a form less close to that of the LXX.

The impression given by these three pages is that the author, whether he knew the Canonical Gospels or not, was certainly not working from copies before him. We have on the one hand the constant occurrence of passages or phrases that are found in the Gospels, but in another context; and on the other hand those small independences in the narrative, or in the diction, which would be meaningless if the 'received text' was under his eye. The graphic touch at the opening of the leper's story is quite on the lines of some other second-century survivals, and may well be historic and betray the same laxity in the observance of the Mosaic precautions, that we find in the ordinary text where the leper comes within reach of Jesus. The editors suggest, though very diffidently, that it was this carelessness which caused Jesus's displeasure.⁸ In the Synoptists this incident comes

quite early in the ministry and is associated with Galilee or one of the towns; this leaf may also have come early in the book, and the other events on it are not necessarily in Jerusalem: but it may be remarked that the old Syriac Gospel Harmony evidently had it much later, inserting it as the only incident⁹ between Jn 4 and Jn 5. But the great question of this first page will be—what is its relation to S. John?

(1) Is our author quoting from S. John?

(2) Is the Unknown Gospel one of the sources of the Fourth Gospel?

(3) Do they both use a common source?

As may be expected from the observations already made, the editors incline to (2) or (3), preferably the latter, that the Unknown Gospel may give us for the first time a glimpse into some of the sources of S. John. And here they quote the following passage from Streeter's *Four Gospels*, p. 397: 'John, the preacher, the thinker, the mystic, aiming avowedly at writing not a biography, but a message meant to burn, was not likely to write, like the other Evangelists, with a copy of Mark or any other document in front of him. The materials he used have all been fused in the crucible of his creative imagination, and it is from the image in his mind's eye far more vivid than the written page that he paints his picture.'

The other side of the second leaf contains an entirely new incident: it is unfortunately more defaced than the rest, and there is no help here from the Gospels; hence its restoration is less possible and certain. Jesus has been asking a strange question about something shut up in (a) place, and the weight unweighed (*τὸ βάρος ἄστατον* ¹⁰):

And when they were perplexed at his strange question, Jesus, as he walked, stood still on the brink of the river Jordan, and stretching forth his right hand he [?] filled it with wheat] and scattered it (*κατέσπειρεν*) upon [?] the river]. And then [?] he sprinkled] the sown water [on the earth] and it [filled ?] before them, and sent forth fruit.¹¹

The language here is less simple, and there seems to be a thaumaturgic element more akin to an apocryphal gospel than to an historic. The new incident does not give, as we might have hoped, a new 'saying,' only a new symbolic act, intended

¹ Cf. Lk 10³⁴.

² Cf. Lk 5¹³ (*ἀπηλθεν*): *ἀφίστημι* is also a Lukan word.

³ Lukan word.

⁴ Cf. Jn 3².

⁵ Cf. Jn 10²⁶.

⁶ Here this difficult word clearly means indignation; for its N.T. uses cf. Mt 9³⁰, Mk 1⁴³ 14⁶, Jn 11³³⁻³⁸.

⁷ Cf. Lk 6⁴⁰.

⁸ Mk 1⁴³ and in v. ⁴¹ the 'Western' reading *ὀργισθεις*.

⁹ This is its place in Ephrem's Commentary, and in the Arabic Diatessaron.

¹⁰ *i.e.* perhaps, its abundance unascertained, uncertain.

¹¹ Only ρ as third letter is certain here, so *χόρπον* (the blade, cf. Mk 4²⁸) is as possible as *κάρπον*.

to convey similar teaching perhaps with that of Jn 12²⁴, 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.'

The edition provides plates, a diplomatic transcript of the text, the full Greek text as it can probably be supplied or restored, a list of the texts of the Gospel parallels, translations, and a commentary with discussion of the problems involved. The editors expressly state that the latter lays no claim to be exhaustive or expert: as in the case of the Chester Beatty Papyri, they feel it their first duty to make the text of these fragments available as quickly as possible; but we have already here some careful and minute study, a sure touch and shrewd insight, much of which the Biblical expert will probably endorse.

The other early Christian papyri give fragments of two leaves of an early third-century commentary, a third-century leaf from 2 Chronicles, and a leaf from a fourth or fifth century Liturgy. The text of the 2 Ch. fragment seems unimportant (in one place it shows that an obvious error in Cod.

Alexandrinus, *Ιούδα* for *Ἰδοῦ*, may be nearly two centuries old). The commentary is unknown, but may come from the pen of Irenæus or Theophilus of Antioch, or Heracleon. A mystical interpretation of the Holy City is a central theme, and though there is here no Gnostic teaching, it may well come from Heracleon. It contains nine Biblical quotations, including three from S. Matthew, three from S. John, and one from 2 Timothy, only one of these gives a variant (grammatical only) which supports the *Textus Receptus* against the great Uncials and 'Cæsarea.' The wording of the Liturgy is largely that of Biblical Greek, though it contains only one actual quotation, 'the sheep of thy pasture'; but it has also a number of unusual epic words, e.g. *ἄφθιτε* for Immortal. This bit of the liturgy is chiefly a prayer of penitence; the appeal in Wis 11²⁰ to *δέσποτα φιλόψυχε*, may be recalled by *φιλάνθρωπον έχοντες δεσπότην σε . . . ἱκετεύομεν*. Among the restorations of the text, here is a happy one:

Thou art the only physician of our ailing souls:
Keep us in Thy joy.

In the Study.

Virginitus Puerisque.

A JUBILEE ADDRESS.

The Threefold Secret.

BY THE REVEREND CHAS. M. HEBURN, B.D., MOULIN,
PITLOCHRY.

'And all the people shouted, and said, God save the king.'—1 S 10²⁴.

THAT was a great day in the story of Israel. They had never had a king before, and they wanted one badly. That day their wish was gratified. Saul was anointed king by Samuel. And when he stood up tall and handsome, head and shoulders above all around him, all the people shouted, and said, 'God save the king.'

That was what our people were saying twenty-five years ago to-day, before any of you smaller folk were born. It was the day on which our present King, King George V., ascended the throne. Unlike King Saul, our King has a long royal line

behind him. But our nation has never had a king who was so much the People's King, so greatly respected by one and all, or of whom we have had better cause to be proud.

There is a story told of another king, a King of Belgium. In some ways perhaps he was a great king, but no one could call him a noble king. He did not win his people's regard. Once at Antwerp at a great festival he was driving through the crowd, when a few onlookers raised a shout of 'Vive le Roi,' 'Long live the King.' When the King heard it he turned with rather a twisted smile to some one beside him in the carriage and made the remark, 'I seem to have heard that cry once before.' Such a welcome, it seems, was somewhat unusual. Generally arrangements had to be made to give him a cheer. But the cheers were hollow ones, for they did not come from the hearts of the people. That is not the case with our King. To-day when he goes through the streets of London on his way to St. Paul's, they will be lined with eager crowds saluting him as he passes

by with a great shout in all sincerity of 'Long live the King.'

Long live the King !
 Don't you hear them singing ?
 Don't you hear them singing
 As the King goes by ?
 Long live the King !
 That's the song they sing :
 Long live the King !
 Is the nation's loving cry.

There is a reason, though, why we really mean what we say or sing. We don't pay that tribute merely because King George is a king, although he has been a most excellent one. Something deeper is behind it. Our admiration, and love, and loyalty go out to him because above everything else he has been a good man. That is the real 'Divine Right' by virtue of which he reigns over us and holds our affection. And this is the secret.

1. Behind the King there was a great mother. We sometimes say 'Like father, like son'; but quite as frequently it turns out to be like mother, like son. Behind most great men we discover great mothers. In one case it is certainly so. A party of little girls one day were playing at a wishing game, the idea being each was to wish what she would like. One chose wealth, one beauty, and so on. But there was another who simply said, 'I would like to be loved.' She became later on Queen Alexandra, who was both lovely and beloved. It was she who was our King's mother. Is it any wonder he has been a good King?

2. Beside the King there is a great Queen. And the Queen has played her part, too. When we say 'God save the King,' we should also add 'God bless the Queen.' There was written some time ago, a book with an unusual title, *We Two*. It was about Lord and Lady Aberdeen, of whom we could say, just as it was said of Saul and Jonathan, 'they were lovely and pleasant in their lives.' We don't think of one without the other. So we cannot make mention of the King without the Queen. She has been his home-maker first of all, and that has mattered, for being happy at home makes a big difference. In his duties, too, she has been his true helper. At this time of rejoicing we can be certain he will want all that is owing to her to be recognized. When that Belgian King, whom I spoke about, was making his first speech from the throne he refused to have his wife standing beside him beneath the canopy: he had to have

her placed well to the side, for he alone was king. But King George, I am sure, is different, and proud to acknowledge and to share any honour with his Queen.

3. Above the King there is One Greater. One of our kings had to be reminded by good Andrew Melville that he was not the only king. 'Sir,' said Melville, 'there are two Kings and two Kingdoms in Scotland, Jesus Christ the King and His Kingdom the Kirk, whose subject King James the Sixth is, and of whose Kingdom he is not a king, but a subject.' But all his days King George has tried to be a humble and dutiful servant of the King of kings. And this among many other things proves it. A long time ago a mother asked her little boy to read a portion of God's Word every day, and he promised. Queen Alexandra was the mother, the boy our King, who, moreover, has kept his promise.

That, then, is the threefold secret of a good man and a great King. That is why we have reason to sing 'with heart and voice':

GOD SAVE THE KING.

Belisha Beacons.

BY THE REV. ARTHUR JONES, M.A., D.LIT., OXFORD.

'The man that wandereth out of the way of understanding.'—Pr 21¹⁶.

If you live in London, you know all about Belisha Beacons. If you live somewhere else you have probably heard of them, or, perhaps, seen them, on a visit to London. They mark the places where you may cross the road in reasonable safety. Where they are, the traffic in the street has to give way to you, so that, for a minute or two, you are a very important person indeed. But you are expected to be considerate, too. I read in my newspaper one day about a man who was fined, because he had not behaved properly at one such crossing; he had not, apparently, thought enough about the rights of others.

That is the first thing these Beacons tell us. We must all pull together, to make life go as it should. If you are one of the people who go through life in a car you must be ready to stop, although it would be much more amusing to keep going on, in order not to hurt some one who has no car. And, if you are one of the sort who have to jog through life on foot, you may take your rights, but must not think you are entitled to make a nuisance of yourself. By going through life in a car, I mean having such things as a good strong body, or a clever brain, or that thing which we

call good luck. You may be thankful that you have these things, but you must not use them to do harm to people who have not. Some people, for instance, who have a lot of money, use it to take from other people, who have only a little, the little that they have; rather like the Parable of the Ewe Lamb which Nathan told David. But that is wrong; it is like a man in a car saying that *he* is not going to stop for pedestrians; let them look out for themselves. Of course, all that is very wrong. But the pedestrian, too, has his duty. He must not be needlessly long on the crossing. He is not allowed to hold up the traffic for fun. The Beacons seem to me to say to the motorists, 'You must look out here for pedestrians, and, just at this place, you must think of them first and yourself second.' And to pedestrians they seem to say, 'We are making a place where you will be first in importance. But you must use the place with those in your mind who are not, for the time being, so important as you.' And that holds in life, as well as at these crossing-places.

These Beacons seem to tell us another thing, too. As we go along in life, we find many dangers which we cannot dodge, for they are there, like the traffic in the street. We have to meet them, and, sometimes, they are very big dangers. Temptations, for instance—you can't help there being such things in your way. Well, it seems that God, who knows all about that, has provided, here and there, places where we may get past them in safety. Prayer will get us over many a danger; so will a good friend; so will a good habit like going to Church. And just as some poor man, finding himself on one side of the road and wanting to get to the other, and conscious of the roaring traffic between him and that other side, may be cheered by seeing a Beacon a little in front of him, so we, having to meet some difficulty, and not knowing how in the world we are going to do it, may get a whisper from God, telling us to cheer up, because, see, there is a way over it, there!

Some boys and girls are so independent that they will not use the arranged crossing-places, but will try to cross just anywhere. Well, sometimes they get away with it, and sometimes they don't. At any rate, they run risks, not only to themselves, but to others. It is really rather a selfish, as well as a foolish, thing to do. And when people will not use the help that God gives to make it safe for them to get through the dangers of life, it may sound very brave and self-reliant, but it is really foolhardy and self-centred, because, if we give way to temptations, we are not only doing ourselves

positive harm, but we are actually hurting others, too.

Whit-Sunday Address.

BY THE REV. RONALD W. THOMSON, HEANOR.

'And they were all filled with the Holy Ghost, and began to speak.'—Ac 2⁴.

I wonder what some of you boys would have done if you had been the engineer I was reading about the other day. He was building a bridge over a river. And just where one pier was to be they discovered a sunken wreck. Big, powerful tugs were brought, and they tried to pull the wreck away, but it would not move. The engineer in charge did not know at first what to do. And then at last he had an idea. He built a huge raft, and set it afloat at low tide right over the wreck. Then he fastened it with great chains to the wreck. Then he waited. And as the tide rose it lifted the raft, and the raft lifted the wreck.

It was something like that which happened to the disciples on the day of Pentecost. They had lived with Jesus, they had heard all the beautiful things He had had to say. They had seen all His miracles of healing. They had seen Him die, but then their sadness had been changed into joy, for He had risen again. He had told them to go out into all the world and tell men about Him. And yet they were afraid, afraid of themselves and of other people. And then it was that God sent His Holy Spirit into them, and it lifted them. As the tide lifted that wreck out of the mud, so God's Spirit lifted the disciples out of their fear and worry and dread. Just as the tide enabled the engineers to do what before they had not been able to do, so God's Spirit flowing into those men enabled them to go out, and with wonderful results, preach to all men in their own language.

The first sermon ever preached by the disciples had the Holy Spirit for its subject, and I do not think we to-day hear enough about this great subject. Yet we need to. For we all need lifting up out of our old ways, and habits, and fears. You all know how Paul said one day that it hurt him to think how he was always doing the things that he should not do, and leaving undone the things he knew he ought to do. Well, we all feel like that. We did not mean to laze away our time in school, and so earn a bad report—but somehow we did. We certainly meant to practise the piano while mother was out, we promised we would, but somehow we forgot to, and the time simply flew. We certainly do not mean to tell untruths, but some-

times when we get into a corner they just pop out. Well, we all need lifting up out of these wrong habits, we need lifting up into a better life.

The day on which the Holy Spirit lifted and filled the disciples we now call Whit-Sunday. We call it that because long ago all the Churches held important services in honour of the day, and all those who had recently come to love Jesus were baptized, and they were baptized dressed in white robes. And so it came to be called White-Sunday, which we shortened to Whit-Sunday. Now I wonder if we could count the days in our life which have been white days—days when we were kept clean in words, and thoughts, and deeds? Every day could be like that if we just asked God to send His Holy Spirit into us to-day, to cleanse us, and to lift us up out of our old ways, and to fill us with power. Most of our homes have just been spring cleaned. We do not always like it while it is being done. We clear out a lot of old rubbish that we feel we may one day want. But we do make things cleaner and lovelier. And I think sometimes that we all need to ask God to send His Spirit to spring clean ourselves. He will come into our hearts if we ask Him, and will clean them, and make them strong and beautiful. Shall we ask Him to, to-day?

Spirit of purity and grace,
Our weakness, pitying, see;
O make our hearts Thy dwelling-place,
And worthier Thee.

The Christian Year.

FOURTH SUNDAY AFTER EASTER.

The Trustworthiness of God.

'The Father of lights, with whom is no variableness, neither shadow of turning.'—Ja 1¹⁷.

The saints have believed in the trustworthiness of God, 'with whom is no variableness, neither shadow of turning'; the world has never believed it. Only now and then have men caught a glimpse of the great truth that God is changeless and that His changelessness is our peace. For the most part we have both believed and hoped that God might be capricious. We wish He might be at times more merciful, more full of compassion to us when we think we need it most; or more relentless and less pitiful to our enemies, who, we fear, may be besieging His throne of grace with their impious and unwarrantable petitions at the very hour of our own prayers.

Long ago, nevertheless, the caprices of God were

seen to be a source of trouble rather than of consolation. It seemed that in a moment of well-justified wrath He had decided to drown us all and have done with it. But in the end He was sorry and 'repented him of the evil.' Then comes man's first glimpse of the great truth that it is not from a capricious but from a constant God that men may look for assurance and mercy. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. When the inspired writer added that the beauty of the rainbow was the pledge of this constancy, he had already perceived that Law was Love, for beauty is always the expression of love.

The idea, however, that Law is Love and the unalterable laws of God absolutely necessary to our development and freedom is one which we still find it very difficult to hold. Nature, we think, is Law, and all the universe is governed by Law so unchanging and unchangeable as (at least) to save us the trouble of trying to argue with, suspend, or change it. Christ, we think, revealed to us a very different God—One who is Love, and who will certainly yield to our prayers if we pray earnestly and faithfully enough.

We know now that a constant and lawful universe is one in which we can not only be free, but be masters. We know this, not by arguing about it, but by seeing it happen. We have watched the conquest by scientists of such terrifying forces as water, steam, gas, and electricity. We learn with interest but without astonishment that our voices can be broadcast round the earth or that some one has flown the Atlantic. We are moved to admiration by the courage of the flier, but we are no longer astounded that he should succeed. We have learned to expect success—if not to-day, to-morrow if not to-morrow, next year.

We should, then, find it easy to believe both that God is unchanging and that His unchangingness is not terrible or relentless, but merciful. How could God, who is One, be changeless in a material universe and capricious elsewhere? In Him there is no uncertainty or caprice. Having once grasped this truth we shall try to understand His mind and make it ours. We shall in our prayers unite ourselves with His purpose. In doing so we shall find ourselves working mighty works, and our Lord's amazing promise will come true for us: 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.'

This amazing promise (which Christians have

rarely believed) is no promise of exceptional powers over natural or spiritual law. 'The works that I do shall ye do also,' using the same power in obedience to the same laws.

This is the attitude of the scientist, who never claims for himself the power either to break or to evade the laws of Nature. His assurance to us is in such words as our Lord Himself used, that 'he that believeth on us, the works that we do shall he do also'—and ultimately, without doubt, greater works than any scientist who yet has lived has done.

But 'law' and 'laws' are cold words to living, struggling, suffering men. We may know that there is Law and may try to understand and obey it; yet we fail. If a code of rules had been enough, the Ten Commandments would have sufficed; or if not, then the Ten Commandments explained and fulfilled by the Sermon on the Mount. But a code of rules is not enough; even the Sermon on the Mount is not enough. A book can tell us something, but not all. Our Lord therefore lived the Law for us, and we see that the Law is Love. It is noticeable, so little are words sufficient, that if we take Christ's actual words, so far as we know them, and lay them side by side, we find that they often contradict each other. 'He that is not with us is against us.' 'He that is not against us is on our side.' Which of these is true? 'If any man strike thee on the right cheek, turn to him the other also'; but Christ, when struck on the cheek, remonstrated. 'Resist not evil,' said He who drove the money-changers from the Temple. 'Judge not,' said the unsparing Judge of the Pharisee and the Scribe. 'Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you.' . . . 'I come not to bring peace, but a sword.' Our Lord used the language of paradox and uttered Himself in seeming contradictions because He had to: the things He spoke of were too great for our human language. Christ therefore chose to speak in parable and paradox, knowing that we could never obey a law into which we had not entered in the spirit. In order to understand His law, we must mentally and spiritually labour and sweat. We must learn all we can. We must try to enter into Christ's mind. We must seek the meaning behind His words. How could we do this unless we had a life to illustrate the Law?

Christ, the great Master of life, moved among men as a conqueror. We believe that He both healed the sick and raised the dead, calmed the storm and rose on Easter Sunday from the grave; but even for those to whom these are mere fairy-

tales there remains the supreme miracle of the life of Christ—the change He made in the hearts of men. And this He did by no use of force or of wealth; neither the fear of armies nor of magic entered into His appeal. He achieved all by love.

It is useless to argue that Christ's laws can never be carried out, for He carried them out Himself; to protest that they are inconsistent with themselves, for the utter consistency of Christ silences the protest on our lips; useless to complain that they are unmanly, for no man ever was so gloriously and perfectly a Man.

And so it happens that nearly all men have loved Jesus, though not all worship Him. If God is Love, it is more important to love than to believe, for it is only love which has power to create us in its own image. God is Love.

Here, again, life is based on universal, immutable law. Not Eloi alone, four thousand and four years before Christ, created man in his own image, but Love (which is God) always and everywhere does this. We become, by irresistible compelling, like what we love. This is true of the least as of the greatest. So, loving Christ, we learn to live as He lived and to obey the laws which He obeyed. Law is no longer a dead and empty thing, serving only to condemn us for our failure to keep it: it is a living power, enabling us to obey.¹

FIFTH SUNDAY AFTER EASTER.

In Another Form.

'After that he appeared in another form unto two of them, as they walked, and went into the country.'—Mk 16¹².

It was not alone to two sorrowing mourners trudging homeward in the eventide that Jesus appeared 'in another form.' It was, indeed, one of His remarkable characteristics, that He was continually surprising the poor in spirit and the needy in soul by appearing to them 'in another form.' He was always discerning human need and meeting it out of His enriching fulness. Even opponents made this unwilling confession. They spoke it derogatorily—'a friend of publicans and sinners.'

On the first Easter morning, when the glorious tidings of the Master's victory over death raised the hearts of His disappointed followers as sunrise wakens the drooping fragrances of the garden, He showed that the glorified and risen Redeemer would continually appear to His own 'in another form.'

¹ A. Maude Royden, in *If I had only One Sermon to Preach*, 103.

Before the sun had kissed the brow of the highest Eastern hill, while Galilee was still in the grip of darkness, Mary Magdalene made her way to the sepulchre. The Roman seal had been broken and the stone was rolled away. At length, through her tears, the Saviour appeared to her, but she knew Him not. He appeared to her 'in another form.' She supposed Him to be the gardener—one who keeps beautiful a place that might be overrun with weeds. This cleansing work her Saviour-Friend was to continue in her.

During the evening of this very day the disciples met behind closed doors. Fear held them together. Into the assembled company, full of self-pity and lamenting the loss of their Leader, Jesus came. They recognized Him immediately, for He bore in His hands and side the wounds of crucifixion. Gladness filled their hearts. Peace fortified them to fulfil the marching orders of the returned Commander who inspired them with fresh courage. It was Jesus appearing to them 'in another form'—new, and more wonderful than ever.

A week later the disciple group was once more together, and Thomas was with them. Jesus again appeared in their midst. He came for the benefit of the odd man, for Thomas doubted the others who said, 'We have seen the Lord.' In helping the odd man He helps every man. What unexpected depths of tenderness they were to discover! To Thomas was given his opportunity, and he met its challenge by saying, 'My Lord and my God.' And so Jesus kept dispelling their doubt, removing their incredulous spirit, restoring their faith, revealing to them life's continuity. The Risen Christ was still wounded. The marks of His suffering remained visible in the radiant resurrection life. We shall bear in the future the marks of present experience. He appeared to them 'in another form.'

And the glorified Lord was not without interest in their more prosaic labours. Seven of the group had toiled all night and they had caught nothing. Beaten again, even at their old job! And Jesus hailed them from the shore. He directed their energies to a successful issue, and they returned laden with a bountiful catch. So the exalted Christ revealed His interest, and surely the Father's interest, in the work of common days.

But Peter would not be allowed to give up the new fishing for the old. Three denials and some big failures don't discourage God's confidence in men. Peter would yet catch men. Thus the disciples were learning more and more of their Master. He had continual surprises for them.

They found Him ever ready to meet their pressing and peculiar need. And they would yet go out to win the world for Him.

For hours at the Louvre one stands transfixed before the breathing canvases of masters who sought to portray worthily their conception of Jesus whom their eyes had never seen. The Infant Redeemer has been a favourite subject. There seem no Jewish lineaments in the amazing variety of portraiture. Artists see Jesus even as a babe overcoming the barriers of racial physiognomy. The Lad in the Temple, the robust Carpenter, the attractive, fascinating Teacher, the Good Shepherd, the Friend of little children, the compassionate Physician, the Sufferer on the Cross, the Conqueror of death, the Resurrection and the Life—all true portrayals of Jesus, in each of which the artist is telling of the Saviour's personal appeal. To all of them He is Jesus Christ the Son of God, and to each of them He has appeared 'in another form'; Handel writes 'The Messiah,' and Stainer 'The Crucifixion,' each emphasizing the form in which Jesus has appeared to him. Jesus Christ is ever beyond definition.

That we have not learned Christ fully is self-evident. Constantly new light is breaking forth from Him who is at once the inspiration and the despair of humanity. Yet our minds can be curiously hospitable to ideas that are untenable, together with a living conception of Jesus Christ the Son of God. During the days of the Inquisition, torture was practised by men who thought they were doing God service. France could then boast of an ancient castle at Avignon where the Court of the Inquisition sat in judgment on men and women whose crime was that they had seen and accepted Jesus 'in another form.' On the wall of the room where travesties of judgment were pronounced there was a life-size painting of the Good Samaritan! To us it seems incongruous and incredible that things so utterly incompatible could dwell together. Yet a later age, that has still more fully learned the mind of Christ, will be no less surprised that we guarded rights of property and possessions but were careless of the life of many persons exposed to perils in mines and manufactories. Christ still has many things to say to us. He overtakes us on some sorrowful path where every step is heavy and the heart is burdened; and lo! He gives us new visions.

The two who were walking toward Emmaus did not recognize Jesus until His self-disclosure after the night was far spent. We never can have in Jesus more than a mere memory until we express a

sincere, earnest desire that He should remain with us. Jesus did not appear after His resurrection to a single person who was not interested in Him. Wesley sings :

Thou, O Christ, art all I want ;
More than all in Thee I find.

And this is the experience of every person who has met and accepted the Saviour's gift of life. Yet the experience may never be exactly alike for any two persons. There is but one way into the Kingdom of God, and Christ is that Way. But we cannot enter by battalions. We must enter one by one. And the entrant passes into the Kingdom through One who has searched and known him and is acquainted with all his ways. We make His love too narrow by false limits of our own when we would confine the saving power of Christ to channels of experience known only to ourselves. In 1924, when leaving Paris to visit Fontainebleau, we passed through a vast upheaval ; dust and din of builders' tools filled the air. 'What is going on here, guide ?' we asked. 'That is the old fortification wall of the city. It was erected many years ago as a strong defence to shut out the enemy. But the city has grown now, and it is shutting in ourselves. The great wall is being taken down, and with the stones houses are being built.' It was a parable. How often have we tried to shut out error, only to find that we have shut ourselves in to a limiting and cramping conception of Christ and the Father ? And in short-sighted anger we complain when our wall of defence is broken down, when our experience is transferred to its place in the larger purposes of the Love of God. The aspect of Christ's perfect revelation of God that appeals to us will be determined by our experience. Our experience necessarily affects our view of Christ, but it does not affect His view of us.

Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End.

In a south of England holiday resort a visitor with his four-year-old boy was walking toward the beach. Outside a house on a side-street the child suddenly stood still and exclaimed, 'Daddy, see ! A wooden man making a windmill go ever so fast !' But the father replied, 'Nay, sonny, it is not the man who is making the windmill go. It is the windmill that is making the man go.' 'No, no, the man is bending up and down, and his hands are going ever so fast,' said the child eagerly. And the father explained that the hands

of the man were attached to the windmill, through which the power of the wind was transmitted to otherwise lifeless limbs. Jesus had done great things for His followers during three years of earthly fellowship. They could not measure their loss when cruel hands nailed Him to the Cross. Their very life seemed to ooze away. Their faith almost died. But into their listlessness He came. And the listless men were energized. They were indeed recreated. Soon it became necessary for critics to find an explanation of the mysterious power that manifested itself in them. They found it in this, 'They had been with Jesus.'¹

SUNDAY AFTER ASCENSION.

Christ Present.

'I leave the world.'—Jn 16²⁸.

'I am with you alway.'—Mt 28²⁰.

1. 'When I feel age creeping on me,' so said one who had done good service to his generation, 'and know that I must soon die—I hope it is not wrong to say it—but I cannot bear to leave the world with all the misery in it.' To some these words may appear to savour of self-confidence, but the life's work which the speaker had done makes them, from his lips, simply truthful and natural.

No such saying is recorded of our Lord. He dwells with calm joy on His return to the Father. There are indeed sad anticipations of what must come after His departure, and affectionate care and prayer for those whom He leaves behind. But all this has narrow limits. It has regard to a small body of personal friends. We indeed have a right in virtue of our common faith to press into that body, and claim participation in every word of comfort, especially in the promise of the Spirit. But as to the vast misery of the world He says nothing, and nothing of any reluctance to leave it.

There is, of course, a sufficient answer to the contrast which has been suggested. It lies in the exultant words of St. Paul: 'He ascended far above all heavens that he might fill all things.' He departed, having obtained eternal redemption for us. He could depart in a different frame from that of His servants who leave the world. It seems a trivial, hardly a reverent comparison to compare Him with them, but it is worth making, in order to bring out the greatness of the contrast. We carry out our little schemes, found our societies, pass our Acts of Parliament, or, at best, influence for good the shifting transitory opinion of the day. He departed, having obtained eternal redemption

¹ W. E. Blackburn, *Invincible Love*, 195.

for us, not a thing to be superseded by the lapse of ages, but to be worked out by and through the ages, to grow in significance as it is growing to-day. He left the world with all the misery in it, but He left something else.

This is a sufficient answer. But there are answers which, though sufficient, do not satisfy. They produce outward silence, but there is still a voice complaining in the heart.

'Here is One who had virtue, wisdom, and influence enough to govern the world, even setting aside His Divine omnipotence, who might have restrained a thousand evils, and changed unspeakably the course of history. According to the belief of His followers He had an immortal life, a body raised above the touch of suffering or death; and yet—He leaves the world.'

We must confess at once that there is an element of mystery in the answer. The value of freedom for the development of human character is clear enough. But it is accompanied by such risk and loss, that it appears to us fitting that the Divine scheme should minimize it. But this is exactly what does not happen. Jesus leaves the world to remove from men the overmastering influence of His presence in the flesh.

The Ascension of the Lord, being the Divine plan, seems to teach that the free development of human character is of such essential importance that it must be had at any risk.

Precisely the same difficulties face us, and precisely the same answer must be given when we consider the withdrawal of the Lord's visible presence from the Church and the world.

If the individual is left, at any rate a Church is provided for him, and that Church might look for visible, unmistakable guidance. Yet it is not so. His personal directions, so far as we know them, were scanty and, humanly speaking, unsystematic, and for lack of His visible guidance, so, we are ready to say, the Church was split by schisms.

Here again the only explanation is that freedom of development was essential, and that freedom of development could not have been had if the Lord had sat in the midst of His Church as its visible Head, while it could be had if His guidance was given through the Holy Spirit. It needs strong faith in Him, and His dispensation, to believe that the final result will be worth the tremendous cost, but we do believe it.

And what we believe of the Church, we believe also of the world. This is harder still, even for an optimist. But we cannot think that Christ, leaving the world, was leaving it that it might grow worse

and worse. 'I leave the world' is not a sentence of rejection.

This, then, is one side of the matter, one of the thoughts of this Ascension season, the necessary divinely ordained forsaking of the world, the Church, the individual, by One who had apparently come to share permanently all the fortunes of man, a forsaking too at the very moment when He seemed qualified to carry out His great plan, and establish the Kingdom of God.

2. But there is another side of the matter, an absolutely contradictory statement—'I am with you alway, even unto the end of the world.' We bring these conflicting statements forward together not merely to arrange an antithesis, but to realize the conditions under which our life is to be lived.

It seems as if spiritual dependence on the Lord must be in great measure voluntary, a dependence of choice. He alone can adequately supply spiritual needs. In that sense all are dependent on Him potentially. But there is no actual dependence till the needs are awakened—till we seek to have them supplied. There is a state of actual spiritual dependence, but it is only reached gradually by effort and surrender. The work of life is the voluntary transformation of independence into dependence. That which is ignoble politically and socially is noble in the spiritual sphere and towards the Lord. It is the voluntariness of the surrender, the faith involved in it, the effort that it requires, as towards One who is unseen, which make it the means of perfecting our nature. Our freedom is freedom to surrender. God made us free, the Ascension leaves us free, for this.

Let us examine the matter in actual experience. Here is one who is absolutely ignorant of Christ in everything, except in name. The Eternal Word fills all things, sustains the universe, but *he* sees nothing but the laws of His action. As to spiritual guidance, help and support, he has none of it, except in an indirect way. Worldly, or may we rather say cosmic motives and hopes, human friends cheer or fail him. For him Jesus has left the world. He is allowed to think so, if he chooses. Here is another whose whole soul rises up against such an assertion. The Lord is with him all the days. More than this, he is living a life of which Jesus is the motive and the support. He has come by grace to be absolutely dependent on Him. He knows it is a precariously enjoyed dependence. He trembles lest he should lose it. But as it is, he is the bond-servant of Jesus Christ. Yet the commonest case lies between these two. A man feels the great presence near him at times, but

his experience is one of alternating nearness and separation. He is still liable to fall back into the illusion of a life without God, a world without Christ.

This season, then, is the Festival of the Unseen. In it we assert against detractors the power of human nature to know and live by what no eye beholds. And not merely that human nature can do this, but that it is the way of its perfection. For some, no doubt, this is a harder task than for others; so much so, that there are times when, in spite of our assertions of the universality of Christianity, it seems open to the old charge against the philosophies which it supplanted, the charge of being a religion for the few.

But the gospel has more than one aspect. That is a profound truth with regard to it, capable of a hundred illustrations. Let us close with one of them. There is the retrospective view. Some minds are ever turning back to the past facts, the solemn, glorious, reassuring facts of the Lord's life. They live by these. There is also the expectant aspect—waiting for the coming of the Lord Jesus Christ. The Christian watches, labours, occupies till His Master come. Both these are looking on things which are not seen, and eternal.

But there is a third aspect which tries the spiritual sight still more, though lying nearer; yet perhaps when habitually attained it has more power to govern life. It is to see now and here, between the faces of the crowd, Jesus everywhere present, to feel, to live by His presence. This is no matter of the imagination, no property of an emotional nature. It comes by the plain matter-of-fact way of regular habits of devotion, and in no other way. Those who attain it can understand the words which He spoke: 'A little while and ye shall not see me, and again a little while and ye shall see me.' They can follow Origen's splendid misinterpretation of St. Paul, and say that already they walk not by faith but by sight.¹

WHITSUNDAY.

The Availableness of the Holy Spirit.

'Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.'—Ac 2³⁸.

I. There are scenes in the New Testament which all of us would love to have shared. When our

Lord took the children in His arms, when He sat at peace in the friendly home of Bethany, when He came unannounced to His friends on the evening of the Resurrection Day—each of us would give much to have been there. But at this Pentecostal experience? Do many of us, speaking quite honestly, feel that we have missed much by our absence?

Ecstasy was there, joy brimming over, such as we rarely experience on earth and most of all rarely in a religious gathering. It was joy that demanded expression, joy of satisfaction and expectancy, transfiguring both past and future.

There was a wonderful feeling of fellowship too. The 'many tongues' were the sign of it. All understood the common language of the heart. There was a fusing together of strangers and aliens and comrades. Most marked of all, a sense of new energy pervaded the one hundred and twenty. There was a remarkable release and expansion of personality, which people often seek in foolish and material ways.

But there is a thought which chills us. This wonderful thing did happen in the early Church, but it is past. One of the most impressive sights as one nears Rome from the south is the long lines of ancient aqueducts, borne upon successive arches across the Campagna. In the channel borne high above these arches a stream of pure water used to flow from the springs in the lonely hills to the homes of the crowded city. But now they are just a memorial, rather a pathetic memorial, of a past achievement. Some of the arches are broken, some have vanished, where the channel exists it is dry. When we let our minds run their own way, we tend to think in that fashion of the first great outflow of the Spirit of Life, symbolized by the wind and the fire, and by the water, too.

If that be our mood, this text speaks to it. 'This promise is unto you, and unto your children, and to all that are afar off.' At least St. Peter thought that there was here implicitly the promise of an abiding experience as precious to the individual as to the Church.

Many feel that this commemoration of the outpouring of the Spirit is somehow different from Christmas or Easter. Those concern the individual, this is more important for the Church and its ordained ministers. It has to do with the inspiration of the few rather than with the enrichment of the many, with preachers rather than with the rank and file of the Church. We have clericalized Whitsunday.

To St. Peter, Pentecost was full of significance for

¹ E. R. Bernard, *Sermons and Lectures*, 44.



all his hearers, shamed and baffled as they felt themselves to be, crying out, 'What shall we do?' He was sure that this experience—'what ye both hear and see'—might affect them profoundly, and was meant to cover a wide area. 'All flesh,' 'your sons and daughters,' 'young men and old,' 'slaves as well as freemen'—these were the prophetic words for which he claimed fulfilment at that moment. His eyes followed the successive generations—'your children'—and looked to the far horizons—'all who are afar off.'

It is quite true that the aqueducts are only melancholy noble reminders of the past with their broken arches and intermittent waterless channels. But Rome to-day is a city of fountains. That is one of its features. Just as in London we say there is not a street from some part of which one cannot see a tree, so in Rome there is scarcely a street from which one cannot at some point see or hear the plashing of a fountain. Yes, the aqueducts are broken and useless, but the springs on the hills still flow and the conduits, largely out of sight, bring the water unceasingly to the city.

A like truth is taught us by our text concerning the outflow of the Holy Spirit. Long vanished the gift of tongues—our missionaries have to toil with grammar and dictionary like any man of commerce. Far past the flashing of the celestial fire—no leaping flame rests upon the preacher's head. Gone the days of widespread healing by a touch, and swift cures by a prayer—surgeons and physicians must toil for knowledge and skill if they would heal and save. None the less, the Church of Christ is still a city of fountains, the Spring in the Eternal Hills has never failed since it first burst forth. If Pentecost cannot be repeated, it can be perpetuated. The Pentecostal era is continuous as the stream from a new-born spring becomes continuous through the centuries.

2. It would, indeed, be untrue to deny that there have been repetitions of Pentecost in individuals. There is no more striking example than that of Blaise Pascal. This exceptional genius, who died when he was only thirty-nine, invented the wheelbarrow and the omnibus, investigated the highest reaches of mathematics and advanced its bounds, wrote one of the most brilliant and finished satires in the world ('The Letters of a Provincial') and one of the most fertilizing books on Christianity (his 'Pensées')—this man had such an experience of which he has left a record. When twenty-five years of age, he turned decisively to religion, but it was not till six years afterwards that he received a baptism of the Holy Spirit. His record of it

was found sewn in his doublet. Somewhat condensed, it runs as follows:

The Year of Grace, 1654, Monday, November 23rd.

From about half-past ten at night to about half-past twelve.

Fire. Fire. Fire.

God of Abraham, God of Isaac, God of Jacob, not of the philosophers and the men of science.

Certainty, Certainty, Feeling, Joy, Peace.
God of Jesus Christ.

Joy, joy, joy, tears of joy.

This is a very remarkable document and records an experience answering to Pascal's deep sense of need and his unqualified surrender of himself. It was a repetition of Pentecostal blessing in a single soul.

It is fair to say, too, that there have been times in the history of the Church when the winds of God have swept across some portion of His people, bringing an immense renewal of religious life, like a second spring-time. For such a renewal of Pentecost some of us look steadfastly, having more than once felt the first breath of it in England, only to see it die away again.

3. But let us remember that in the absence of the dramatic manifestations of the power of the Spirit, we still live in the Pentecostal era and the 'promise is for us and our children' in its quieter manifestations. No one realizes rightly what the Christian life offers and ensures until he has come under the spell of this conviction. A good many of Christ's people have not acquired the habit of faith which relies on this outward supply of energy and force for all needs as well as for occasional emergencies. It is true that all Christian people possess a vague confidence that behind our own personality there lie the resources of God. But our temptation is to depend upon them only for the outstanding and sorest demands of life.

But God does not mean us to live in such a fashion. We are meant to live in daily commerce with the base of spiritual supply. The spring on the Eternal Hills still leaps and flows and overflows—it is the channels that are lacking, be they aqueducts above or conduits below the surface.

4. What does the availableness of the Holy Spirit mean? It means inexhaustible resources to supply all kinds of moral and spiritual need. Are we in the path of God's will, living where He has placed us, dedicated to all He commands us? That is the preliminary question. When it is answered

rightly, then we are justified in depending on the Holy Spirit to make us adequate to every demand, not only the sudden, insurgent demands, but also the repeated and continuous demands to which we so often respond with weary or laggard feet. We cannot exhaust our God. There is no anxiety in God. When we unite our exhaustion to His strength and our anxiety to His watchful wisdom, then in reliance on His resources things become possible to us which were impossible. What God wants us to do, He will enable us to do in the life within and the life without. This will not mean deliverance from all care, but it will mean deliverance from the most poisonous of anxieties, the fear that somehow God will let us fail in things essential to life. The Pentecostal era—which is simply another name for the Christian era in which we are living—means sufficiency of strength for every God-appointed task; and, in addition, wisdom to detect and courage to refuse the tasks unappointed by Him.

Further, the availableness of the Holy Spirit means reliable reinforcements. Which of us has not known some challenge of life which we could not refuse without dishonour, which yet demanded

more than we had to give? We mustered our manhood to supply the demand, and there was not enough manhood to meet the challenge. We mobilized the support of our friends, but, do what they or we could, their support was insufficient. Then, one of three things happened. We accepted dishonour and put aside the challenge, perhaps pretending it was not there. Or we answered the challenge hopelessly and half-heartedly and were beaten. Or we put our trust in God, standing as we were on the verge of despair; then something happened, reinforcements flowed in, there was a change in the converging circumstances or our own inward forces were steadied and strengthened, the accepted responsibility was rightly discharged, the arrogant temptation decisively overcome, the haunting shadows of failure dispelled. Nothing can convince us that it was merely hidden resources in ourselves which reinforced us. No, it was the gift of God. We had depended on the unseen reinforcements of the Heavenly Energy, and they came. The promise was for us; yes, for us. That is the experience we are meant to know right to the end. The Holy Spirit is available.¹

¹ R. C. Gillie, *The Gospel for the Modern Mind*, 43.

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG.

MUCH has been written of late regarding the influence of the Egyptian religion on the Hebrews. There is little doubt that the Egyptians included monotheism among their dogmas, though we do not know when their theologians evolved it. Two forms of it existed, a higher and a lower. The higher was the monotheism of the priests of Memphis more than five thousand years ago, who proclaimed their belief in a self-created, self-subsisting, and eternal God, existing before everything else and creating matter by thought; and the lower was the monotheism of Rā of Heliopolis. The former, though not to be compared with the Christian conception, was a remarkable spiritual achievement, and is seen at its best in the inscription of Shabaka, the most important of all the Egyptian religious texts hitherto discovered. Moses, who was 'trained' (ἐπαίδευθη, Ac 7²²) in all the wisdom of the Egyptians, would certainly be acquainted

with these monotheistic views, and his teaching during the sojourn in the Desert may have been based on them (cf. his words, 'Hear, O Israel; The Lord our God is one Lord,' Dt 6⁴). He must have spent the first forty years of his life in Egypt among temple officials, noblemen, government functionaries, and other Egyptians, and may have been a priest, as both Manetho and Josephus state. Aaron, too, was probably well educated, a skilled magician, and a member of one of the guilds of priests. It was his sympathy with the Egyptian cult of animals that led him to make the golden calf to gratify those who still clung to such beliefs. Miriam, the 'prophetess,' had probably been a singing woman in one of the temples, and it is evident that she knew well how to lead a choir of women, and to direct antiphonal singing accompanied by dancing and the beating of timbrels. At the same time, recent researches go to show

that the influence of Egyptian factors on the Hebrew religion may be exaggerated. The Ras Shamra tablets prove that Babylonian and Canaanite mythology and ritual, rather than Egyptian, had the largest share, humanly speaking, in the thought of the Hebrews and in the formation of their religion.

We referred recently to the Hurrian tablets, which have been dug up at Nuzi, an ancient mound, ten miles south-west of Arrapha (modern *Kirkūk*), and which are concerned with domestic and business affairs. Further examination of these documents of the fifteenth century B.C. throws additional light on the legislation and social customs of the Old Testament. It seems to have been the law that, if a married woman had no family, she was bound to provide another wife for her husband, and the offspring of this latter could not be expelled from the household. This is clear from a tablet dealing with the marriage contract between a man Shennima and his wife Gilimninu, and it goes to show, not only why Sarah gave her maid-servant Hagar to Abraham, but that she had no legal right to demand Ishmael's expulsion, as she did (Gn 21¹⁰), the Divine intervention being necessary before this could be done (Gn 21¹²). Again, the tablets show us that the purchase-price (Accadian, *terhatu* or *kaspu*) which a man paid for his wife to her father was regarded as a legal dowry or portion for her in case she became a widow or otherwise fell into a state of destitution, but her father could have the use (usufruct) of it until such a contingency might arise. The *kaspu* did not necessarily consist of money—it might include flocks and herds. In this legal custom we have an explanation of Rachel's words to Leah in Gn 31¹⁵, where the Accadian expression *akālu kaspa* ('to have the use of the purchase-price') actually occurs. Properly translated, therefore, the text should read, 'For he (our father) hath sold us (in marriage) and hath had the usufruct of our dowry.' In other words, Rachel meant that Laban had no right to complain, for he had benefited from the flocks which Jacob had given him in dowry, having had the use of their milk and wool and their increase. Once more, according to the tablets, when a father obtained a wife for one of his sons, there was the stipulation that, if the son died, the woman should become the wife of another of his sons. In other words, she became the property of her father-in-law, who was bound to maintain her (in this manner if possible) in the family. We find the same legal arrangement, not only in the Hittite Code, but in the levirate marriage of the Old Testament. As usually stated,

the levirate law meant that a man was bound to marry the widow of his brother, if he died childless, in order to raise up children to the dead man (Dt 25). But after all, according to these tablets, this was a secondary reason. The fact is now made clear, as Westermarck and Koschaker supposed long ago, that a wife actually became the property of her husband, and on his death had to be incorporated in the heritage like the rest of the belongings. The tablets throw some light, too, on the question of the Sabbatical season every seven years and the Jubilee every fifty years. It has been held by some scholars that, as the latter is only mentioned for the first time in the Priestly Code (Lv 25), it could not have existed by the side of the former, but was adopted later because the former involved grave difficulties. This hypothesis, however, is made improbable by the fact that the Nuzi tablets seem to refer to *both* institutions as existing parallel to each other.

The important discoveries made two or three months ago at Lachish (*Tell ed-Duweir*) by the Wellcome Archaeological Research Expedition may throw further light on the system of alphabetical writing used before 600 B.C. Ten potsherds bearing Hebrew inscriptions written in ink, similar in appearance to the Samaria ostraka of Ahab's time, have been unearthed. They contain the name Yahweh several times, as well as Jeremiah, Mattaniah, Gemariah, and Jezaniah (which are all Biblical names), and cannot be dated later than 588 B.C. If they should turn out, as the excavators suggest, to be copies of originals written on papyrus, they may give us valuable historical information. It is known that Lachish was closely connected with Gezer. It is interesting to note, therefore, that Mr. Alan Rowe, working as Director in connexion with the Palestine Exploration Fund, has commenced a fresh excavation of the latter place, choosing a strip running down the side of the mound from east to west, where the ground has not previously been opened up. Not very far below the overlying débris, the workers have come across the rock surface of the tell, and have found sixteen cup-holes, about eight or nine inches wide, and ranging in depth from one to ten inches. They are mostly shaped like an inverted bell, and were probably used by the neolithic and chalcolithic inhabitants (*i.e.* previous to the Early Bronze Age) for making olive oil or pounding grain. The whole rock surface has been found to be literally honeycombed underneath with caves, cisterns, recesses, and burial-places. One of the caves, entered by a flight of steps, is of large dimensions,

consisting of several chambers. Another, semi-circular in plan, rather shallow, and entered by a short vertical pit, contained 2353 worked and unworked small flints, and seems to have been a flintmaker's storehouse or workshop in the Early Bronze period. Covering part of the strip excavated, and right above the large cave referred to, are the foundations of what must have been a solidly made building, evidently a *migdol* or watch-tower. There appear to have been an outer enclosing wall, a lofty tower with perhaps a staircase inside, a great underground cistern, and a rock-cut silo. The structure is believed to belong to the Hyksos period, probably about 1600 B.C.

At Jericho, the expedition under Professor Garstang, in the deeper excavations now being made (beneath Early Bronze Age deposits), has discovered a clay image or statuette. As it was found immediately above the prehistoric flint layers, it must belong to about 3000 B.C., and is thus the earliest example of plastic art known in Palestine. It is proof that Jericho was inhabited nearly 2000 years before Joshua's time, and further exploration of these deeper levels will no doubt throw light on the cultural development of the Jordan Valley at that early epoch. An expedition, financed by Baron Edmond de Rothschild and directed by Mme. J. Krause-Marquet and Mr. S. Yeivin, has been carrying out excavations at ancient Ai, thirteen miles west of Jericho. An examination of the site (known as *et-Tell*) made a few years ago by Professor Garstang showed that in Joshua's time Ai was a city of considerable importance—larger than Jericho, though not so large or strongly protected as Jerusalem. The Rothschild expedition has found that the outer city wall was a strongly fortified one, built of large unhewn blocks of stone, and founded on bed-rock. Joshua's spies mistook the strength of the place, and we need not wonder that the small company sent to attack it proved unequal to the task. On the summit of the mound the excavators have uncovered the remains of a building, believed by them to belong to the Early Bronze period. It is twenty-seven yards long, with outer walls about seven feet thick, and there is some evidence that it housed a small sanctuary. The presence of a thick burned layer, reaching in the corridor to nearly four feet in depth, shows that the whole structure must have been burned to the ground. The necropolis has been discovered east of the city wall, and the caves in it so far examined have been found to contain skeletons of adults and children of the Early Bronze Age, together with hundreds of complete pots of various kinds, the

majority of these being hand-made, and many of them being painted with geometrical designs in purple. It is clear that Ai was a royal Canaanitish city, with a civilized population (probably about 1500), long before the days of Abraham.

Only two miles west of Ai is Bethel (modern *Beitin*), which is being excavated jointly by the American Schools of Oriental Research and the Pittsburgh - Xenia Theological Seminary, under the directorship of Professor W. F. Albright and Professor J. L. Kelso. It was at Bethel that Joshua appears to have set up the ark after his conquest (Jg 2¹, where 'Bethel' should probably be read for 'Bochim'), and it was on the central ridge here that the Joseph tribes established themselves (Jg 1²²). The excavators have been able to distinguish some twelve or more phases of occupation, extending from about 2000 B.C. to A.D. 69. The masonry of the city wall, now unearthed, is considered to be the finest example of late Middle Bronze masonry in Palestine. The town seems to have reached the highest point of its early history in the Late Bronze period, for at this time it seems to have had well-built houses with paved floors, mason work of the Hellenistic type, well-laid stone drains, and other signs of a high civilization. This Late Bronze occupation, however, was brought to an end by a destructive conflagration, and was succeeded by a poorer population, using rough stone masonry and much cruder pottery. If the change took place about 1400 B.C., or a little later, it is possible that the new occupation may be ascribed to the Israelites.

In the course of quarrying recently in a rocky area about two miles west of Jerusalem, the workmen came upon an ancient tomb chamber, cut in the rock, with four short cul-de-sac tunnels (known as 'kokim') running off three sides of it. The interesting fact is that, in addition to human bones, pottery lamps, and beads, there were numerous glass tear bottles (37 whole and 48 broken) of the candlestick type, and several pottery lachrymatories. As 'kokim' were unknown prior to the third century B.C., and tear bottles (which were affecting tokens of regret and grief) were only used by the later Jews, the tomb must be dated from the Roman epoch, probably the first century B.C., or the first century A.D. In Ps 56⁸ where we read, 'Put thou my tears into thy bottle,' the word used (*nôd*, נֹד) really means 'skin bottle' or 'skin,' and there can be no reference to the much later 'tear bottles,' so called. The word, indeed, seems to be intended in a figurative sense, as a play on the word 'wandering' (also *nôd*, נֹד) in the

previous clause. It is known, of course, that glass bottles for ornamental and other uses were manufactured by the Phœnicians, Egyptians, and others in early Old Testament times, but they were a luxury and confined to the rich (cf. Job 28¹⁷, R.V.). The bottles of the Israelites were either leather skins or earthenware jars.

The report is now available of the five years' excavations at Teleilat Ghassûl, near the north end of the Dead Sea. It is interesting to note that the bricks in this neolithic settlement, which were all hand-shaped, were composed of clay without any mixture of gravel or straw, and seem to have been made compact by prolonged kneading. Many of them still bear the mark of fingers, and two or three have been found to have the imprint of a dog's paw, a picturesque detail which has been noticed on some of the bricks unearthed at Bethshean (*Beisan*). The nature of the finger-marks, which appear mostly as a row of indentations near the edges, suggests that they have not arisen from

the kneading and shaping, but must have been intentionally made for the better adherence of the mud in the interstices. Woolley has drawn attention to the same feature in the bricks at Ur, which contain depressions made with the finger to act as 'frogs' for holding the mortar. There was a talk at first of this site and neighbouring ones being the 'Cities of the Plain,' i.e. of the age of Abraham (c. 2090 B.C.), but the nature of the civilization unearthed places it in the middle neolithic period, probably well before 4000 B.C. Among the finds were flint points, square-ended hoes, millstones, maces, bone points, bodkins, stone beads, flat figures with stump arms, pottery dogs, bowl patterns, matting, flat-based jars, pottery spoons, conical silos, basalt bowls on stands, long conic pots, red line painting, and rectangular houses. All this apparatus of civilization resembles closely that in the prehistoric sites near Tell Fara in the Wady Ghazze, and the population in both places must have been of the same race.

Contributions and Comments.

The Supposed 'Proto-Lucan' Narrative of the Trial Before Pilate: A Rejoinder.

IN THE EXPOSITORY TIMES for February last, Dr. Vincent Taylor has challenged a statement in my recent article on 'L and the Structure of the Lucan Gospel.' I adduced the Lucan narrative of

our Lord's trial before Pilate as one of several passages which went to show that the Marcan material in Luke cannot be regarded as insertion and detachable. Dr. Taylor maintains that the evidence when examined supports his and not my interpretation of Luke's use of Mark. But he has not seen my point. In order to justify my contention I will set the texts side by side:

MARK 15¹⁻⁵.

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

LUKE 23¹⁻⁷.

And the whole company of them [i.e. the assembly of the elders of the people, both chief priests and scribes] rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilean. And when he knew he was of Herod's jurisdiction. . . .

It is common ground to Dr. Taylor and myself that these narratives are not entirely independent. The question of Pilate to the Prisoner and the Prisoner's reply are verbally identical in the two Gospels, and we are agreed that Luke has here followed Mark. On Dr. Taylor's theory of Proto-Luke the admittedly Marcan material is later insertion into the primary Proto-Lucan source. Let us then omit these Marcan sentences (printed above in italics) and read the hypothetical Proto-Lucan source. I submit that we are at once conscious of an uncomfortable gap. The Jewish priesthood bring their Prisoner to Pilate, and when they have enumerated their charges against Him, Pilate replies to them forthwith, 'I find no fault in him.' It is not only familiarity with the canonical text which makes us miss the dialogue with the Prisoner. Something is required to warrant Pilate's conclusion. Pilate's question to Jesus and Jesus's enigmatical reply (the Marcan sentences) provide the necessary connexion. My contention is, therefore, that the admittedly Marcan material is not enrichment, but an integral part of the structure of the narrative. Its omission makes a coherent narrative incoherent. I do not claim that this disproves a non-Markan source for this narrative. It may be that Luke had such a source which specified the charges against Jesus and that he conflated it with Mark; or it may be—and I consider this more likely—that the Lucan account of the charges is amplification of the vaguer Marcan words: 'the chief priests accused him of many things.' Either of these views seems to be possible. What I maintain to be indefensible is the theory that the Marcan element is secondary insertion.

I fancy it is a true perception of this close interweaving of Marcan and non-Markan material in the Lucan Passion Narrative which inspires Professor Perry's paradoxical suggestion (THE EXPOSITORY TIMES, March 1935) that Luke's non-Markan source may actually have been the foundation document of Mark. I agree with him to this extent, that I think the hypothesis that Luke knew some earlier narrative which has itself been used in Mark deserving of further examination. Loisy's commentary is worth consulting on this view. Some of the phenomena in the Lucan account of the Last Supper might be explained with the help of such a hypothesis. But if it is suggested that a source of this kind may account for the peculiar Lucan material in the Passion narrative as a whole, I think the suggestion is highly paradoxical, and, I must add, improbable. It is paradoxical, because

a source which is first postulated to explain the extensive *non-Markan* material in Luke, is then supposed to be a fundamental source of Mark; and it is, in my judgment, improbable, because, while it seems not difficult to conjecture reasons why Luke might have found the rough and sombre narrative of Mark in some respects unsatisfactory and even distasteful, the reverse process is hard to understand. Thus to take the story of the trial before Pilate: Professor Perry's theory would here certainly be free from the objection which, as I have argued, lies against Dr. Taylor's theory. But is it at all likely that Mark made his own rough-hewn story out of a source which embodied the most characteristic features of the smoother and fuller Lucan version? Even if we suppose that Luke knew and used some early source of Mark, it is surely not to this that we must look for the most distinctive elements of his Passion narrative.

J. M. CREED.

Cambridge.

By the courtesy of the Editor I have seen Professor Creed's rejoinder to my note in the February issue of THE EXPOSITORY TIMES. Of course, I agree that there is a gap between Lk 23²,⁴. That is why, in my submission, the Third Evangelist inserted Lk 23³ from Mark. If this is not the explanation, why does 23³ suddenly bristle with Markan words? It cannot be that Luke copied this verse from Mk 15², and then wrote round it, carefully avoiding the words of its Markan context. Readers now have the advantage of seeing the arguments on both sides, and the question, whether Luke's foundation-source was non-Markan, must be left to their judgment. VINCENT TAYLOR.

Leeds.

The Prayer of St. Chrysostom.

It may be taken for granted that neither St. Chrysostom nor St. Basil, both of whom were learned in the Scriptures, wrote the prayer known to us as the 'Prayer of St. Chrysostom'; neither would have so misquoted our Lord as to put into His mouth 'grant their requests' when what He actually said was, 'There am I in the midst of them.'

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πρόσπεινος (*Acts* x. 10).

IN *The Beginnings of Christianity*, iv. 115, we read that '*πρόσπεινος* is one of the small and diminishing number of words in Acts which have not yet been found elsewhere.' In reference to this, however, Dr. E. T. Withington, who is responsible for the revision of medical terms in the new Liddell and Scott, tells me of an interesting discovery he has made. (It is included in Part 8 of the new Lexicon which has recently appeared.)

In the writings of Aëtius of Amida, the first important Christian writer on medicine, there is a chapter which he says was 'by Demosthenes,' and in this there occurs the word *πρόσπεινος*. This Demosthenes was studying medicine under Alexander Philalethes at Laodicæa-on-the-Lycus about the year A.D. 1. Later he himself became a teacher and wrote a famous book on diseases of the eye. It is from this book that Aëtius quotes (it is not certain that the quotation is taken word for word though this seems highly possible), and gives certain suggestions as to diet when the patient is troubled with a malady of the eye. He is recommended to fast; but if he should become *πρόσπεινος* then certain prescribed foods may be given him.

The real interest of this discovery lies in the possible support it may give to the theory that St. Luke the Evangelist was not only a physician but also had special knowledge of diseases of the eye. The date of Demosthenes makes it entirely possible that St. Luke may have attended his lectures or at least have read his book. And although it is too much to say that *πρόσπεινος* was a definitely technical term, yet apart from its use in *Ac* 10¹⁰ it has only been found in this medical connexion. Whatever deductions we may or may not draw from it, Dr. Withington's discovery deserves to be noted as providing one more example of St. Luke's use of words found elsewhere only in some medical reference.

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St. John's Gospel iii. 22:26.

THE difficulties associated with this section of the Fourth Gospel are well known. (a) Having been told that Jesus baptized, and that John also was baptizing, we are surprised to be told in 4² that Jesus Himself did not baptize, but His disciples. (b) The statement that John baptized might seem

to imply sufficiently clearly that people came and were baptized by John, and that when he baptized them he was not in the prison. Yet these things are not left to our intelligent imagination but are recorded as additional facts. (c) It would seem that the ministry of Jesus began before John was imprisoned. The Synoptic tradition is that it began after the imprisonment of the Baptist.

All these difficulties disappear if we remove the sentence, 'and they came, and were baptized,' from the end of v.²³, and place it at the end of v.²². By so doing certain phrases cease to have any particular meaning, and therefore may be reasonably omitted. The text thus emended would read as follows:-

- v.²². And after these things came Jesus and his disciples into the land of Judæa; and there he tarried with them (omit 'and baptized'). And they came, and were baptized.
- v.²³. And John also was baptizing (i.e. used to baptize) in Ænon near to Salim, because there was much water there (.....).
- v.²⁴. (Omit 'For John was not yet cast into prison.')
- v.²⁵. There arose therefore a questioning on the part of John's disciples with a Jew about purifying.
- v.²⁶. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.

It is obvious that in this emended text the words, 'and baptized,' are not needed in v.²². What is perhaps not so obvious is that if the added sentence, 'and they came and were baptized,' is taken away, the words 'and baptized' must be replaced. For this reason. The verse must show that the tarrying in Judæa was connected with baptizings, otherwise one of the two things which jointly gave rise to the questioning in v.²⁵ will be missing.

It is good to be able to dispense with the words 'and baptized,' and it is even better to be able to omit the awkward note, 'For John was not yet cast into prison.' Here is the argument. In the emended text the analytic imperfect, 'John was baptizing,' is free to discharge its proper function of describing a habit of action. It means 'John used to baptize.' Now while we can never say that John and Jesus both used to baptize (for, as far as we know, Jesus baptized no one), we can always say that John used to baptize beyond Jordan (see 1²³ and 10⁴⁰), and that he *also* used to baptize in Ænon (3²³). This can be said in any

context without any reference to the time of his imprisonment. That is the position so long as we keep the two ordinary imperfections, 'they came and were baptized,' in v.²². But as soon as we remove them to v.²³, the insertion of an explanatory note about the time of John's imprisonment becomes imperative. Every one knew that when Jesus was tarrying in Judæa it was impossible for men to be baptized by John in Ænon. For (at this time) John was already cast into the prison. Nevertheless, men did come and they were baptized by John in Ænon. For (at that time) John was not yet cast into the prison.

The emended text removes the difficulties which we want removed, and raises a question which we want to be raised. The writer of the Gospel has told us that many believed on Jesus when they saw His signs at the feast. He has also told us that Jesus could not trust Himself to these believers (2²³-end). The position was unsatisfactory, and we naturally want to know how Jesus dealt with it. The Dialogue with Nicodemus makes it perfectly clear that Jesus wanted these believers to be baptized. He tarried in Judæa that they might have an opportunity of coming to baptism. 'And they came and were baptized.' That makes good narrative, and also raises the question of purifying.

The men who came and were baptized while Jesus was tarrying in Judæa owed nothing to John. They were baptized because they had seen the signs of Jesus, and had believed in Him. They were definitely Jesus-disciples. In contrast to these were the men who came and were baptized by John in Ænon. These owed nothing to Jesus. They had not been to Jerusalem for the feast, and had not seen the signs. (For the difference between Galilæans and Samaritans in this matter, see 4²⁰, 4⁵.) These men were simply John-disciples.

Now all the disciples were baptized persons. If, therefore, baptismal purification was all that was required for seeing and entering the approaching Kingdom of God, there was no radical difference between a John-disciple and a Jesus-disciple. But if faith in Jesus as the Christ was also necessary, the difference was fundamental. The events in Judæa compelled the John-disciples to reconsider their position.

We do not know whether the Jew with whom the John-disciples discussed 'purifying' was a Jesus-disciple or not. The point is that he was a Jew, and knew that in the south people were saying that Jesus was making more disciples than John, i.e. that He was succeeding where John had failed (4¹). Men who had not come to baptism in response

to the preaching of John were now coming in response to the signs of Jesus. This grieved the John-disciples. They went to the prison, and told their master, who made the classic reply, 'He must increase, but I must decrease.' How Jesus Himself dealt with the matter is well known. On His return to Galilee 'he must needs pass through Samaria' (4⁴).

The emended text must remain a guess, but the guess has a value if it clarifies the text as we know it. The curious thing is that it is easy to expound the emended text because we know from the T.R. that the disciples who were engaged in the discussion with the Jew were men who 'came and were baptized' by John in Ænon. This is not so clear in the emended text. Can this fact be accounted a clue to the history of a change of text?

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'Pearls Before Swine.'

THE principle that a verse of Scripture should be interpreted in the light of its context seems of little assistance in the exegesis of Mt 7⁶. The precept, 'Give not that which is holy unto the dogs,' has no connexion with anything else in the chapter, and its interpretation is correspondingly vague. It is 'capable of infinite adaptation' (Allen), even to a prohibition of preaching the gospel to the heathen (Montefiore), has been a 'basis for the principle of "economy" in the communication of religious truth' (Plummer); indeed, it has been questioned 'whether Jesus was really serious in this remark' (Robinson).

A glance at the harmony will confirm its isolation, and reveal that it stands alone as a verse peculiar to Matthew in a group of Q materials that composes the rest of the chapter, excluding vv.^{15, 18, 22}. This fact alone, however, would suggest that its proper context might be found in other material peculiar to Matthew, and further examination of the harmony reveals an appropriate context for the verse. In the arrangement of the Single Tradition of Matthew in Rushbrooke's *Synopticon* (p. 178), the verses which precede Mt 7⁶ are 6^{1-8, 14-18, 34}. The last (6³⁴) may be passed over as possibly an editorial conclusion to the paragraph of Q materials on worldly anxiety; and that brings 7⁶ into close connexion with the paragraph 6¹⁻¹⁸, with its threefold prohibition of ostentation, in alms, in prayer, and in fasting. This section has its own introduction,

'Take heed that ye do not your righteousness before men, to be seen of them'; and it could have no conclusion more fitting than the language of 7^o, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.'

Thus the literary analysis enables us to recover a very suitable context, and apparently the original one, for this verse, and its interpretation, takes on a new light. It becomes, now, a warning against ostentation in religious *practices* (often ludicrous to those who do not know their associations, as 1 Co 14²³⁻²⁵ admits), and the 'dogs' and 'swine' are simply those who have no appreciation of the significance and value of the rite. The attitude of the Roman satirists toward many of the Oriental religions, typified in the description of the devotee of Isis in Juvenal's sixth Satire, will illustrate the wisdom of the precaution; and the last part of the verse has been amply exemplified even in the traditional Christian attitude toward just those Pharisaic practices enumerated in 6¹⁻¹⁸. The Early Fathers (e.g. Didache, ix. 5) were not so far wrong, therefore, in their application of this prescription to the Eucharist (Allen, Plummer), even though the route by which they reached their interpretation was different.

As a prohibition of evangelizing the Gentiles the saying could hardly be authentic (Loisy), as an intentional limitation of the precept, 'Judge not' (Box), it is obscure; but, limited to the context in which this analysis places it, it becomes an apt expression of the injunction against undue display of religious rites, adding, to the warning that such ostentation is not pleasing to God, the additional observation that it will only excite the contempt and derision of men.

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Irony in Bethsemane? (Mark xiv. 41.)

WITH Westcott and Hort's text there seem to be two classes of ways of translating ἀπέχει in Mk 14⁴¹.

(1) Moffatt: Still asleep? still resting? No more of that! (R.V. It is enough.) The hour has come.

(2) Zwaan, *Exp.*, vi. xii. p. 452 ff., quoted in Moulton and Milligan, 58a, regards ἀπέχει as meaning, 'He (Judas) did receive' (the promised money),

and refers to other instances of ἀπέχει standing alone with this meaning.

Westcott and Hort regard the impersonal use of ἀπέχει (it is enough) as so rare and difficult (it occurs elsewhere only in *Ps. Anacr.*, xv. 33) as to account for all the variants in this text. Zwaan's meaning for ἀπέχει Westcott and Hort would not know, for it has only become known through the study of the papyri (though Zwaan refers to Papyri published as early as 1843). But if the use of ἀπέχω in the technical sense of giving a receipt, or the more general but kindred meaning 'I have received' was common in the vernacular, as Moulton and Milligan show, the motive for the alteration of ἀπέχει in this verse is weakened or disappears.

After ἀπέχει D adds τὸ τέλος, and is supported by the Ferrar Group, the Old Latin (*a* and *q*) and by the Lewis Syriac, the Peshitto, and the Harklean. Now the reading of D, if rightly understood, makes good sense: Still asleep? still resting? the end is far away? the hour has come! But unless the scribe realized that here there were three questions, the third of which was ironical (and certainly the translators of the Lewis Syriac and the Peshitto did not, for they have translated the first two as imperatives), the text would seem a manifest absurdity. The variants are due to this. One scribe omits the whole phrase. His text we have in *Ψ*, Old Latin *k*, and some MSS of the Bohiric. Another scribe stopped after writing ἀπέχει. His work is represented by the neutral text.

Another scribe altered ἀπέχει to ἐπέχει, and his text has come down to us in the one cursive to which WH (App. 26) refer, and in the Lewis Syriac and the Peshitto which have 'The end has arrived.' (Hdt. 9³¹ supports the meaning for ἐπέχει of 'stands facing us,' but the verb is not used absolutely in the passage in Herodotus, and if ἐπέχει used absolutely, cannot bear this meaning we must take it that the Syriac versions had a text that had been altered in some other way to the exact opposite of ἀπέχει τὸ τέλος because ἀπέχει τὸ τέλος seemed so manifestly absurd.) On the principle, *Praestat ardua lectio*, ἀπέχει τὸ τέλος is vindicated.

WH (App. 27) quote *scholia* showing that Lk 22³⁷ καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει was regarded as parallel with our passage, and regard τὸ τέλος as an addition due to the influence of this parallel. But perhaps it is a sufficient criticism of this position to point out that when τὸ τέλος is added to ἀπέχει we do *not* get anything like the sense of Lk 22³⁷.

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Entre Nous.

The King's Silver Jubilee.

An official order of service for the commemoration of the Jubilee has been issued by the Syndics of the Cambridge University Press. It is entitled *A Form of Prayer and of Thanksgiving to Almighty God for the Protection afforded to the King's Majesty during the Twenty-Five Years of his Auspicious Reign*. It is 'ordered by the Lords of His Majesty's Most Honourable Privy Council for use in the Cathedral Church of St. Paul,' and also in other churches in England. Copies can be had for 1d. each; the souvenir edition printed in black and red (a beautiful booklet) costs one shilling.

The service is worthy of the occasion. It includes the hundredth psalm and the second paraphrase, along with special prayers which are couched in simple, devotional words. It may fairly be accepted by ministers and congregations of all churches as at least a suitable model and guide for the worship in Jubilee services.

A Jewish Service.

The Chief Rabbi has sent out an order of service for Jubilee services in Jewish congregations. It is printed, beginning at the back page, in both Hebrew and English. It consists chiefly of extracts from the Psalter and one or two specially prepared prayers. As always in Jewish worship the prayers are dignified and devout. Copies can be had from the office of the Chief Rabbi, 4 St. James's Place, Aldgate, London, E.C.3.

A Jubilee Bible.

The Cambridge University Press have issued copies of the Bible, the Book of Common Prayer, the Scottish Book of Common Prayer, and (separately) the New Testament, bound in cloth in the new shade of blue named by the Queen 'Jubilee.' On the front cover is a silvered, stamped design of the Silver Jubilee Commemorative Medal. The prices range from 1s. 3d. for the New Testament to 3s. for the Bible with the Scottish Metrical Psalms. Many people will doubtless wish to possess one of these singularly beautiful souvenir volumes.

The King and the Bible.

In *The Book of the King*, by the Rev. H. J. Barker, a booklet published by Messrs. Marshall,

Morgan & Scott (6d.), and dealing with the place of the Bible in history, there is an interesting story, published with the authority of the King himself, of his Majesty's love of the Bible. He is a daily Bible reader, in fulfilment of a promise he made to his mother, Queen Alexandra. In a letter sent from Windsor Castle in 1912, signed by Lord Knollys, the statement is made: 'It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to that promise.'

Practical Religion.

A few weeks ago, in a letter to *The Times*, the present Master of Trinity, having to point out a general proposition, modestly (as he would) disclosed—let out, as it were—how he had once helped a pupil in mathematics.

'One who came to us in his third year was described by his tutor as idle, stupid, and very unlikely to get through his Tripos. I agreed with his tutor until we began to study the mathematics of collisions between spheres. I knew he was fond of billiards, and I pointed out to him that the mathematics we were doing gave reasons why he should play certain shots in the way he did. The effect was remarkable. He had never before had any conception that mathematics could have any connection with anything that could interest a rational being. He began to work like a nigger, and in one year's work got a good place among the Senior Optimes.'

The preacher's problem resembles that of the mathematical tutor. On the one hand a system of pure theology, on the other hand a complex of the practical problems of daily life, and the preacher's business is to connect the two together. Multitudes, especially of the young, never seem to have gained 'any conception that theology could have any connection with anything that could interest a rational being.' Having unconsciously imbibed Christian ideas they often play the game of life with a considerable amount of practical success, and in many cases their highest ambition is to 'play the game,' as they would put it. How great an impulse they would receive if they could be shown that the pure principles of the gospel give the reasons why they should play the game, as well as complete instruction as to how the game should

best be played. Given such guidance and such an incentive, many, who at present are listless and uninterested, might get a new conception of the Christian life and be stirred to graduate with distinction in the school of Christ.

Mercury.

'I remember a private soldier who had lost two brothers in the war. He went into battle one morning resolved to take no prisoners, and bent on personal vengeance. Hours later I saw him binding up the slight wounds of a German prisoner, and offering him food and cigarettes, which were gratefully accepted. In conversation with him I learned that when he found the man wandering about in pain, the enmity in his own heart was swept away by a great wave of pity. "He was no longer a German prisoner," was his remark, "he was a wounded man." Life became a new thing to my friend from that moment, something that could be made finer for ever, and his relations with his fellows were transformed.'¹

Taboos.

'Throughout history there has been a necessary tension between the sacred and the secular, and between different attitudes towards, and applications of, the sacred. Only as men have fenced off a part of life as sacred have they learned to sanctify the whole. The trouble is that they have tended to limit religion to what they have fenced off. Our reaction against that error was originally sound, but we have made a fetish of our freedom. Alice Meynell brilliantly exposes this modern weakness in her poem, "The Newer Vainglory." There she describes the latest type of hypocrisy, portraying a man who boasts that he has transcended the narrowness of the religious:

For I am tolerant, generous, keep no rules,
And the age honours me.
Thank God I am not as these rigid fools,
Even as this Pharisee.

If we are to recognise the dangers of a purity which is external, it must be from a standpoint that is above, not below, its errors. If we are to see why a religion of taboos breaks down, it will be because we tread a harder, not an easier, way.'²

¹ M. Watcyn-Williams, *The Beatitudes in the Modern World*, 86.

² *Ib.* 91.

Grace.

'Every creature is wholly dependent upon the Creator for his existence and continuance in existence. Thus grace accords with the everlasting fitness of things. "My goodness extendeth not to Thee."

For merit lives from man to man,
And not from man, O Lord, to Thee.

Or, as Robert Louis Stevenson puts on the lips of Attwater in *The Ebb-Tide*, "Why not Grace? Why not the grace of your Maker and Redeemer, He who died for you, He who upholds you, He whom you daily crucify afresh? There is nothing but God's Grace: We walk upon it, we breathe it; we live and die by it; it makes the nails and axles of the universe; and a puppy in pyjamas prefers self-conceit!"'³

Bargains.

'He [Thomas K. Beecher] took texts or topics for sermons from homely incidents of every-day life as well as from Biblical and other literature. One hot June day as he was coming down East Hill he found a boy selling lemonade. He drank a glass and asked the price. It was three cents, and he paid him. Farther down the hill he came across another boy selling lemonade and took another glass. When he handed this boy three cents, he protested the price was five. "How do you expect to compete with your rival up the hill who is selling his for three cents?" inquired Beecher. "Oh, but a puppy fell into his!" retorted the boy. Taking this episode as his spring-board, Beecher preached the next evening on "Beware of the Bargains of Life." He said that in almost every case when you find what appears to be a bargain, if you investigate, you will find a puppy has fallen into it!"'⁴

³ W. C. Robinson, *The Certainty of the Gospel*, 93.

⁴ Lyman Beecher Stowe, *Saints, Sinners, and Beechers*, 381.